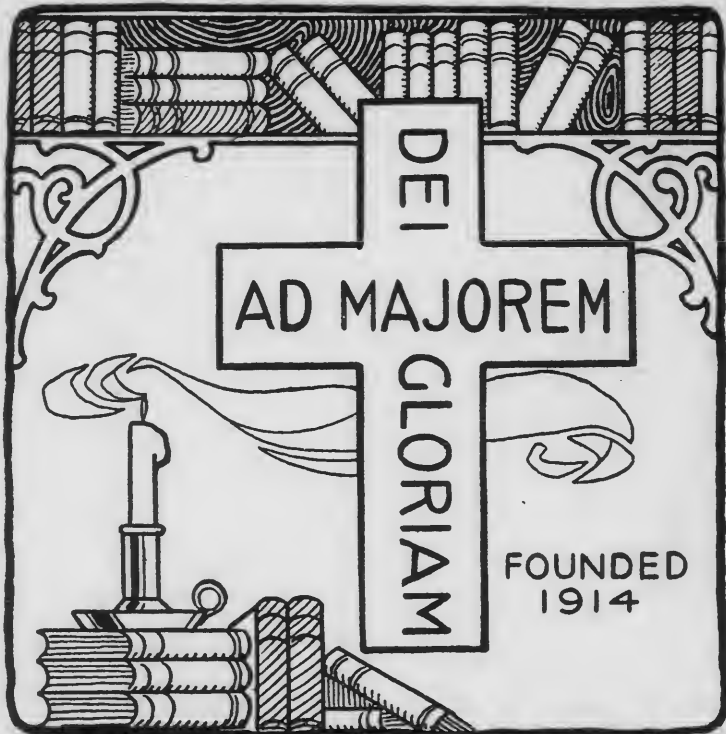


HISTORY
OF
WESLEYAN METHODISM
IN
NOTTINGHAM.

G. H. HARWOOD.

School of Theology



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THE
HISTORY
OF
WESLEYAN METHODISM
IN
NOTTINGHAM
AND ITS VICINITY.

BY GEORGE H. HARWOOD.

“We went on in a lovely afternoon and through a lovely country to Nottingham. I preached to a numerous and well-behaved congregation. I love this people: there is something wonderfully pleasing, both in their spirit and their behaviour.”

Rev. John Wesley in 1786.

NEW AND ENLARGED EDITION.

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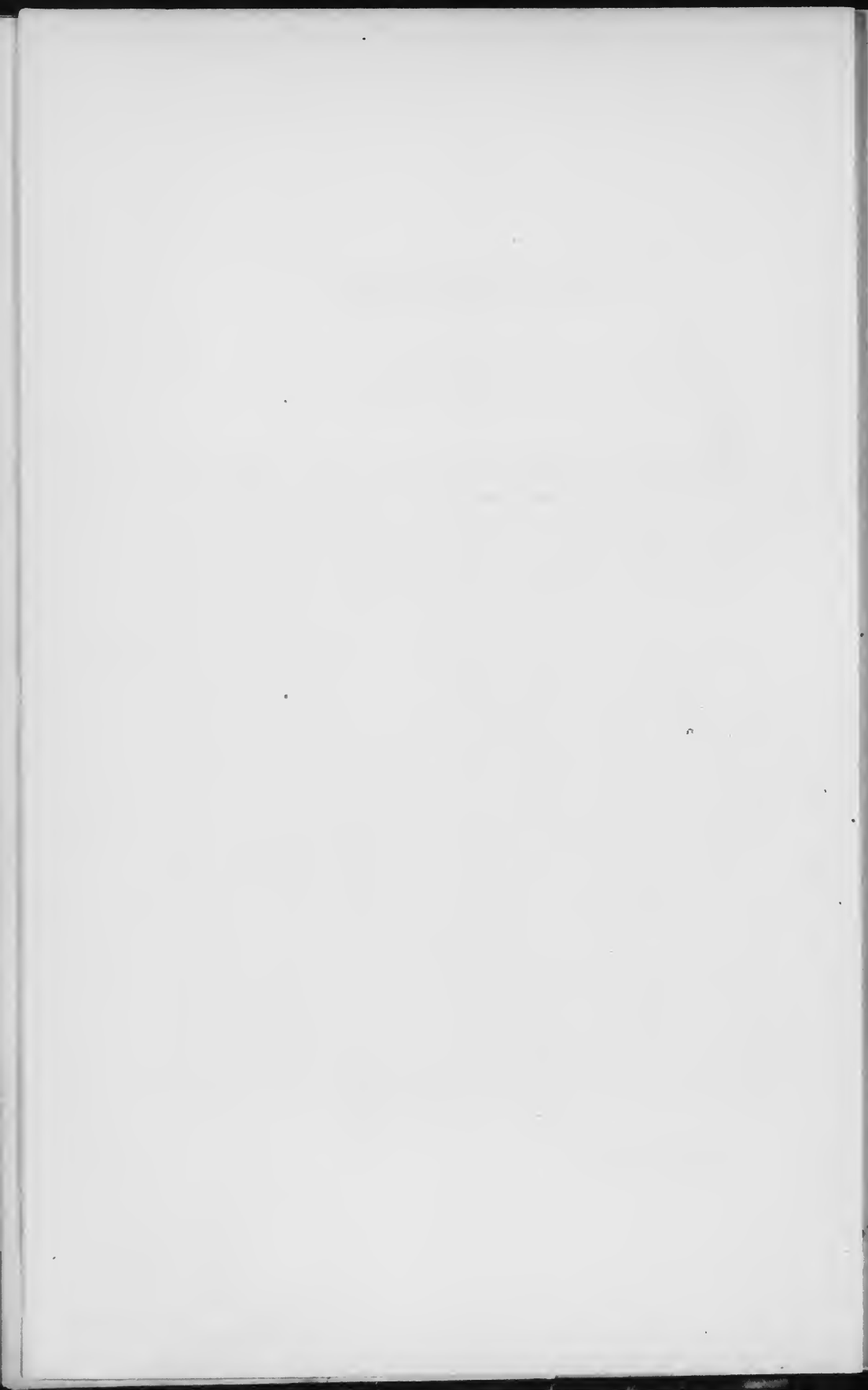
ADVERTISEMENT.

The present work is by no means a mere reprint of a former one by the author on the same subject, but is so considerably supplemented by new matter, the result of much diligent inquiry and patient toil, as to be in fact a new book.

Its appearance has been delayed beyond all expectation, and it has now been produced under circumstances a little disadvantageous. Being posthumous, it has not had that most satisfactory revision—the author's own. Moreover, circumstances have rendered it necessary that two persons, having no communication with each other, should pass it through the press; which will account for any slight want of uniformity of practice in correction that may perhaps appear.

It is only right to add,—as the late Mr. Harwood would doubtless readily have done, had the fact become known to him,—in completion of the notice of some proceedings of the clergyman at Ratcliffe, (see page 168), that a most honourable and ample expression of regret was made by Mr. Bury, to a full congregation, in his own church, and that he has left behind him in Ratcliffe a name held in higher esteem by none than by the Wesleyan Methodists of that village.

October, 1872.



HISTORY OF WESLEYAN METHODISM IN NOTTINGHAM.

CHAPTER I.

THE WESLEY FAMILY; THE MORAL AND RELIGIOUS CONDITION
OF ENGLAND; AND THE RISE OF METHODISM.

THE Wesley Family can be traced for several generations, and we find that it has always been distinguished for piety and learning.

BARTHOLOMEW WESLEY, great-grandfather of the Founder of Methodism, was born about the year 1600, received an University education, and became a Clergyman of the Established Church. After faithfully discharging his duty to God and the people for several years, he was ejected by high church intolerance from his living of Charmouth in Dorsetshire. Having studied medicine at the University, he supported himself during the remainder of his life by practising physic. He died in 1671 or 1672.

JOHN WESLEY, son of Bartholomew, and grand-father of the Founder of Methodism, was educated for the Christian Ministry, and became a Clergyman of the Church of England. Like his venerable father, he chose rather to suffer the loss of all things than violate his conscience, and was consequently ejected from the living of Winterbourne Whitchurch, in Dorsetshire, by the iniquitous Act of Uniformity, which came into operation on Aug. 24th, 1662. With unflagging energy he nevertheless continued to preach the Gospel wherever he

could get a congregation, until worn out by incessant persecution and frequent imprisonment, he "was taken," as Dr. Calamy observes, "out of this vale of tears to that world where the wicked cease from troubling and the weary are at rest, when he had not been much longer an inhabitant here below than his blessed Master was, whom he served with his whole heart, according to the best light he had."

SAMUEL WESLEY, son of John, and the father of the Founder of Methodism, was the well-known and justly admired Rector of Epworth. He was a man of rare endowments, superior scholarship, and unconquerable perseverance; a poet of no mean order; a divine of great biblical attainments; and a preacher and pastor of unswerving fidelity and unwearied diligence. His pen was never idle, and many learned and useful works were written by him. He was emphatically a *literary* man, and enjoyed the friendship of some of the leading men of the day. Lord Oxford, Dean Swift, Pope, and many others, highly esteemed him for his honesty and learning. He married Susannah, the youngest daughter of the great and good Dr. Samuel Annesley, the celebrated Nonconformist minister. They lived together for more than forty years, and were blessed with a numerous family. Of the ten children which arrived at maturity, three only were sons.

SAMUEL, the eldest, was a man whose great natural powers had been regulated and developed by a liberal education. Several of his productions, both in prose and verse are preserved, and these prove him to have been an elegant scholar of high classical attainments; a critic of uncommon acuteness and penetration; and above all, a true Christian; for it may be truly said of him, as he said of his father-in-law—

"Whate'er his strains, still glorious was his end,
Faith to assert, and *virtue* to defend."

He was intended for the Church, but his unwavering attachment to the unfortunate Bishop Atterbury, prevented his preferment, and he consequently devoted his life to scholastic duties. He died Nov. 6th, 1739, in the 49th year of his age.

JOHN and CHARLES, the other two sons of the Rector of Epworth, became the honoured instruments in the hands of God in originating and carrying on that great revival of evangelical religion denominated METHODISM.

JOHN was born on June 17th, 1703, at Epworth, in Lincolnshire. From the earliest period he was most diligently watched over and instructed by his excellent mother, who, on account of his extraordinary deliverance from destruction when the Parsonage was burnt down, thought it her duty to be "more particularly careful of the soul of this child" which God had so "mercifully provided for," and to endeavour, by all means, to "instil into his mind the principles of true religion and virtue."

At the age of eleven he was placed at the Charter House, where he was distinguished for his seriousness and constant application. At sixteen he was sent to Westminster School, where he made rapid progress in the Greek and Hebrew languages. In 1720 he went to Oxford, and entered a student at Christ Church College. He quickly took his degree of Bachelor of Arts. On Sep. 19th, 1725, he was ordained Deacon by Dr. Potter, Bishop of Oxford. On Mar. 17, 1726, he was elected Fellow of Lincoln College.

"His literary character," says one of his biographers, "was now established in the University; he was acknowledged by all parties to be a man of talents, and an excellent critic in the learned languages. His compositions were distinguished by an elegant simplicity of style, and justness of thought,

that strongly marked the excellence of his classical taste. His skill in logic, or the art of reasoning, was universally known and admired. The high opinion that was entertained of him in these respects was soon publicly expressed, by choosing him Greek Lecturer, and Moderator of the Classes, on the 7th of Nov., 1726, though he had only been elected Fellow of the College in March, was little more than twenty-three years of age, and had not proceeded Master of Arts." On Feb. 14th, 1727, he took his degree.

On Sep. 22nd, 1728, he was ordained Priest by Bishop Potter, afterwards Archbishop of Canterbury.

Since August 1727, he had resided chiefly at Epworth, and had been employed as his father's Curate; but in Nov. 1729, he became a permanent resident at Oxford.

CHARLES, who was more than five years younger than his brother John, was also at this time residing at the University; and though he had previously manifested an aversion to becoming religious, John Wesley says, he "now found him in great earnestness to save his soul."

The two brothers soon became distinguished for their uniform seriousness, regularity of life, and continual devotedness to God. Persecution followed. They were held up to ridicule by their irreligious fellow collegians, laughed at and scorned because of their scrupulous attention to duty, and nick-named with every variety of offensive epithet. "They strictly observed the ancient fasts of the church, and were therefore dubbed *Supererogation-men*. They regularly partook of the sacrament of the Lord's Supper, and were consequently called *Sacramentarians*. They revered and studied the Word of God, and so were named *Bible-moths* and *Bible-bigots*. They were zealous for what they knew to be the cause of God, and were therefore derided as *Enthusiasts*; and their holiness

and godliness procured for them the abusive, yet honourable titles of the *Holy Club* and *Godly Club*; but in consequence of the strictness and exact *method* of their lives, the appellation of *Methodists* enveloped the other designations, and became general; so that, as Mr. Wesley himself remarks, 'the Methodists were known all over the University.' " *

But notwithstanding the opposition and persecution they had to encounter, the Wesleys and their pious friends (among whom were Whitefield, Hervey, and others,) continued "steadfast, unmoveable, always abounding in the work of the Lord." Indifferent to ridicule and reproach, they calmly persevered in the good way they had chosen; bearing ill, and doing well; visiting the sick in the town, and the prisoners in Oxford gaol; at all times, and everywhere, to the utmost of their ability attending to the temporal and spiritual necessities of their fellow-men, and thus most completely devoting themselves to "love and good works."

Having pursued this course of self-denial and laborious duty for five or six years in the University, John and Charles Wesley received and accepted an invitation to go on a Missionary enterprize to Georgia in America. The primary object contemplated in this voyage, was the preaching to the Indians, but as there seemed no providential opening for doing so at that time, and several untoward circumstances likewise occurring, Charles returned to England after an absence of about one year, and John after an absence of two years and four months.

This visit to America, although it failed in its main object, was the cause, under God, of showing to John Wesley that he was destitute of genuine saving faith in Christ. Thus, on his return home, he confessed notwithstanding all he had

* History of Wesleyan Methodism

done and suffered for religion, he had no claim "to the holy, heavenly divine character of a Christian." He had hitherto sought salvation by *works*; he was now convinced that he must seek salvation by *faith*, and faith alone. It was not long before he was enabled to believe in Christ, and to rejoice in the glorious liberty of the children of God. This was on May 24th, 1738. Charles Wesley had found peace a few days previously.

Having thus an experimental knowledge of salvation by faith in Christ, John and Charles Wesley from this time exerted themselves continually in the good work of proclaiming this glorious salvation to perishing sinners. In churches and out of churches, winter as well as summer, in all kinds of weather, and all parts of the country, they ceased not to call, with the voice of earnest entreaty, upon the countless multitudes who flocked to hear their preaching, to "Behold the Lamb of God which taketh away the sin of the world."

At no period of the history of England was a revival of true religion more urgently needed. The moral and religious condition of the nation was deplorable in the extreme. The leading truths of Christianity were generally disregarded and disbelieved; preaching had sunk down to the dry form of reading a moral essay once a week; the Clergy were more anxious for their own amusement, than for the religious instruction of their parishioners; Dissenting Ministers were gradually departing more and more from the simplicity of evangelical truth; infidel writings had a large circulation, and were read with avidity; the population of towns revelled in licentiousness, and the inhabitants of villages were given up to brutality; the most cruel sports were national pastimes; and a general disregard and contempt of the claims of morality and religion pervaded all classes of the people. Such doc-

trines as "the corruption of human nature, the necessity of the new birth, and justification by faith, were either abandoned to oblivion, or held up to ridicule and contempt. The consequence was, that the creed established by law, had no sort of influence in forming the sentiments of the people; the pulpit completely vanquished the desk; piety and puritanism were confounded in one common reproach; and almost pagan darkness in the concerns of salvation prevailed; and the English became the most irreligious people upon earth." *

So intensely dark was that night of immorality and irreligion which preceded the dawn of a day so glorious with light, and truth, and love! So deep was that gloom upon which the sun of righteousness arose with healing in his wings!

The rise of Methodism is an epoch in our national history. From that time, a wonderful and rapid change took place in the views, feelings, and habits of a large portion of the people. The attention of all classes was called to the truths and requirements of Christianity, and a great revival of heart-felt, life-practised godliness was consequently effected.

The Rev. John Wesley, and his pious coadjutors, were instrumentally the cause of this glorious revival of true religion. He, and they, giving themselves up to this work of God, went about the country continually, visiting all our towns, and many of the villages, and everywhere proclaiming with extraordinary success the glad tidings of salvation. Multitudes embraced the truth, and societies of earnest men, desiring to "flee from the wrath to come," were originated in every part of the three kingdoms.

* Rev, Robert Hall.

CHAPTER II.

METHODISM IN NOTTINGHAM : ITS INTRODUCTION AND PROGRESS.

NOTTINGHAM can boast of its great antiquity. Not many towns in England can fairly lay claim to a more remote origin. So we are told by the chronicles, and we hope they are right. But leaving the misty past, and coming down to a period when we have indisputable history to rely upon, we find that it was considered a town of importance long before the Norman Conquest. It was created a borough in the eleventh century; became a mayor-town in 1283; near the same time a parliamentary borough; and has ever since sent two representatives to Parliament. In 1739, the population was 9,890. In 1779, 17,791. In 1793, 25,000. In 1801, 28,861. In 1811, 34,358. In 1821, 40,505. In 1831, 50,206. In 1841, 53,091. In 1851, 58,530. In 1861, 75,765. The adjoining parishes are also densely populated. The latitude of Nottingham is, 52 deg. 59 min. 35 sec. north; the longitude west of Greenwich, 1 deg. 8 min. 14 sec. It is 125 miles north west of London, and 80 miles south of York.

The Methodists first came to Nottingham in the year 1740, and at that time the population numbered only about 10,000. The habits of the people were debased; and cock-fighting and bull-baiting were favourite amusements with all classes. The Market-place was only partially paved, and South Parade was a nasty swamp. Public lamps were not introduced until more than twenty years afterwards, and to pass along the filthy and unpaved streets and lanes at night, re-

quired much courage and dexterity. A traveller entering the town from the West, found that from the top of Derby Road to Chapel Bar he had to pass through a deep and narrow way, called the Sand Hills. From the South the entrance to the town was up a dangerous defile, cut through the rock, only wide enough for one carriage to pass at once, and not inaptly designated Hollow Stone. From the side of the Leen to St. Peter's Church dirt and mud rendered the way, especially in wet weather, well nigh impassable. Bogs and cesspools were undisturbed; systems of sewage were unthought of; and sanitary science was unknown.

This was the condition of the people and town of Nottingham in 1740. In that year Methodism was introduced by Mr. Howe, who, it appears, encountered much opposition while preaching in the Market-place.

It was a circumstance of no small importance for any town to have Methodism planted in it. The townspeople in general regarded the event as a transient ebullition of fanatical feeling, little thinking what vast beneficial consequences would follow. Even Mr. Wesley and the early preachers could not have had an adequate conception of the multiplicity and permanence of the blessings they were conferring upon the inhabitants. Into whatever place Methodism gained an entrance, and secured a continuous lodgment, it developed itself by rapidly and widely promoting the religious and moral, the social and civil, welfare of the people. It held forth a clear and consistent system of theological truth; reclaimed great numbers of sinners from the ways of sin; afforded immensely-increased facilities to believers for working out their own salvation; waged an earnest and unremitting warfare against every description of wickedness; set up the standard of an unadulterated and uncompromising Protestant-

ism against the superstitions and encroachments of Popery; exerted, directly or indirectly, a powerful influence for good both upon the Established Church and Dissent; and thus gave an extraordinary impetus to the progress and diffusion of experimental and practical Christianity. But notwithstanding the many and great benefits resulting from the establishment and spread of Methodism, large masses of the population hated it with the most bitter hatred, and violently persecuted its first disseminators. The light shone in darkness, and the darkness comprehended it not. The early Methodist preachers had to undergo almost incredible hardships from the very people, whose welfare in time and eternity they were zealously endeavouring to promote. The inhabitants of our own "good old town" distinguished themselves on several occasions by the brutal manner in which they treated these self-denying benefactors of their fellow-men.

The earliest meetings of the Methodists were held at the house of Mr. James. His residence was a spacious one, and stood on the south side, near the top of Girdlesmith Gate, now called Pelham Street. Here, it is believed, Mr. Wesley preached his first sermon in Nottingham. The preaching was afterwards removed to Matthew Bagshaw's, who resided in Narrow Marsh, opposite the bottom of Long Stairs, on the right hand side of Crosland Yard. The place was not very commodious, but Matthew being an ardent Methodist, and possessed of an inventive genius, resolved to counteract the defect as much as possible. He could not enlarge his premises, but he managed by an ingenious contrivance, to double the amount of available hearing space. He broke through the chamber floor, and made a large opening into the room below. In the upper room he placed the men, in the lower room the women; the preacher being enabled by this arrangement to

preach to a crowded audience in both rooms at the same time. It was from this place that Matthew had the honour of being committed to the House of Correction by the Mayor. The charge against him was that he encouraged conventicles, and many of the persons who were in the habit of attending meetings at his house, voluntarily went to prison with him. But the Gaol itself was soon turned into a "conventicle," and singing and praying went on merrily. This the keeper could not bear, and he complained to the Mayor about it. Orders were given for their discharge; but no order having been given for the liberation of Matthew, a resolute Quaker (who formed one of the company) declared he would not leave the place until Matthew also was set at liberty. This good man's firmness secured the release of his friend; and the triumphant Methodists went on holding their meetings for prayer and praise in Matthew's house.

The Rev. John Wesley visited Nottingham at an early period. That great evangelist but recently commenced his unexampled course of itinerant preaching through the kingdom. Taking advantage of a visit to Leicestershire, he came to Nottingham. We quote the account of his coming, as it is given in his Journal.

"1741, June 11th, Thursday—In the afternoon we went on to Nottingham, where Mr. Howe received us gladly. At eight the society met as usual. I could not but observe, 1st, that the room was not half full, which used, till very lately, to be crowded within and without. 2nd, that not one person who came in used any prayer at all; but every one immediately sat down, and began either talking to his neighbour, or looking about to see who was there. 3rd, that when I began to pray, there appeared a general surprise, none once offering to kneel down, and those who stood, choosing the

most easy indolent posture which they conveniently could. I afterwards looked for one of our Hymn-books upon the desk; (which I knew Mr. Howe had brought from London;) but both that and the Bible were vanished away; and in the room lay the Moravian hymns and the Count's sermons.

"I expounded, (but with a heavy heart,) 'Believe in the Lord Jesus, and thou shalt be saved;' and the next morning described (if haply some of the secure ones might awake from the sleep of death) the fruits of true faith, 'righteousness, and peace, and joy in the Holy Ghost.' "

On the following Sabbath Mr. Wesley was again at Nottingham, and preached in the morning in the Market-place.

"Sunday 14th.—I rode to Nottingham again, and at eight preached at the Market-place, to an immense multitude of people, on, 'The dead shall hear the voice of the Son of God; and they that hear shall live.' I saw only one or two who behaved lightly, whom I immediately spoke to; and they stood reprov'd. Yet, soon after, a man behind me began aloud to contradict and blaspheme; but upon my turning to him, he stepped behind a pillar, and in a few minutes disappeared."

It is clear from Mr. Wesley's remarks, that the little society at Nottingham had imbibed some of the pernicious Antinomian notions, which were at that time, and for some time afterwards, so zealously propagated by the Moravians. The Methodist Hymn Book had been replaced by the Moravian one; and the Bible had given way to Count Zinzendorf's sermons. The advocates of the *German stillness*, as it was called, denounced fasting and prayer, giving alms to the poor, reading the Bible, and going to Church and Sacrament, as being not only useless, but injurious exercises, and all persons who practised such things were represented as legally blind, as under the law, and in bondage; while these religious

do-nothings themselves found their most perfect spiritual developement, in sitting still with their hands crossed upon their knees, with demure faces and downcast eyes, sighing continually over the wounds of the Lamb, and whining about being poor sinners. The early Methodist societies in various parts of the country were much troubled with this sort of people, and the society at Nottingham amongst the rest.

The Rev. Charles Wesley's first visit to the town is thus mentioned by him;—

“1743, May 24th, Tuesday.—At two I proclaimed the Saviour of all men at Nottingham Cross; and in the evening, at their request, I expounded to Mr. Howe's Society.

“Wednesday, May 25th. At the Cross again, I pressed all to receive the faithful saying. There was no breath of opposition: but a storm must follow this calm. Several joined me at my Inn in prayer and thanksgiving. One gave me a kind caution, for which I sincerely thanked him: ‘Mr. Rogers did run well, and preached the truth as you do here; but what a sad end has he made of it! Take care you do not leave the Church like him.’ ”

The Cross named in the preceding extract from Mr. Charles Wesley's Journal, was Malt Cross, which stood in the Market Place half way between old Sheep Lane, now Market Street on one side, and St. James' Street on the other. “Its base was four feet high, upon which rested six pillars, covered with a tiled roof, and the whole surmounted with six sun-dials and a vane. Within this Cross, and around, it sat those on market days, who sold china and earthenware; and it was from this structure that all proclamations or declarations of war or peace were read in the face of a full market: it was also the usual resort of labourers waiting for employment.” *

* J. F. Sutton's Date Book.

This Cross was a favourite standing place with the old Methodist preachers, and from its steps the tidings of salvation were often, and earnestly proclaimed.

Mr. John Wesley, being on a journey from London to Newcastle, called at Nottingham on his way. He merely observes :—

“June 23rd, Thursday—I left Wednesbury, and in the evening preached at Melbourne, in Derbyshire. I preached at Nottingham (where I met my brother coming from the north) on Friday, and on Saturday and Sunday at Epworth.”

Mr. Charles Wesley speaks more particularly of the occasion :—“Friday, June 24th, I rode to Nottingham with the best company that earth or heaven could furnish. I found my brother in the Market-place, calling lost sinners to Him that justifieth the ungodly. He gave notice of my preaching in the evening. From him I had the first account of our brethren’s persecution at Wednesbury. Their unhappy minister was the contriver of all.

“The Lord opened my mouth at seven. Many thousands attended in deep silence. Surely the Lord hath much people in this place. We began a society of nine members.”

This little “society of nine members” now begun, would in all likelihood constitute the first actual Methodist Class Meeting established in Nottingham. A leader would be at this time appointed, and Mr. Wesley’s authority henceforth more distinctly recognised.

Having spent a month in the north of England, Mr. John Wesley returned to Nottingham, (on his way back to London) and preached two sermons.

“July 26th and 27th.—On Tuesday night and Wednesday morning I preached at Nottingham; on Wednesday evening at Markfield.”

In August, John Nelson passed through the town, and preached a sermon in the Market-place. This remarkable man was a stonemason, and his home was at Birstal in Yorkshire. He heard Mr. Wesley preach, got converted, and soon became a zealous Methodist. He possessed a keen and ready wit which never failed him, an admirable courage, strong common sense, a wonderful knowledge of Scripture, and an unquenchable zeal for the truth and God. His "Journal," though written with great plainness and simplicity, will ever remain one of the most interesting and thrilling narratives in the English language. Mr. Wesley quickly discerned the real value of the man, and wishing to have his company on a preaching tour to the Land's End, sent for him to London. "As soon as I well could," says Nelson, "I set out for London on foot, but one of my neighbours was going, and he took my place, and let me ride sometimes. I preached at Nottingham Cross as I went."

In the following November he called at Nottingham again on his return to Yorkshire. He says in his Journal:—

"After spending a few days there, [viz. at Wednesbury] I set out for Nottingham, and stayed there two days. I preached at the Malt Cross on the Sabbath, to a large congregation, in great peace; but Monday being a rejoicing day, they had bon-fires in the Market-place, and some came with squibs to disturb me as I was preaching. One of them threw a squib on fire close to my heels, but a woman kicked it away; the man caught it up again to throw at me, but it burst in his hand, and he went away shaking his head. Another came on the low side of the Cross with a design to throw one in my face; but I did not turn my face that way as soon as he expected, so that it burst in his own hand. As soon as I had done, a serjeant of the army came to me with tears in

his eyes, and said, 'In the presence of God, and all this people, I beg your pardon; for I came on purpose to mob yon, but when I could get no one to assist me, I stood to hear you, and am convinced of the deplorable state my soul is in, and I believe you are a servant of the living God.' He then embraced me, and went away weeping."

Mr. Charles Wesley visited the town in the month of October, and makes the following entries in his Journal:—

"Monday, October 17th.—I set out [from London] to meet my brother at Nottingham."

"Thursday, October 20th.—I preached at Nottingham Cross, and met the Society we began half a year ago, increased from eleven to fifty. They have been sifted like wheat by their two potent enemies, stillness and predestination. One simple soul I was enabled to rescue. I discerned her at first sight by her form of humility and meekness: her tone and posture spoke her a poor sinner. She confessed that the Germans had taken great pains to wean her of her bigotry to the Church and ordinances; that they laughed at her reading the Scriptures; at her praying, and fasting, and mourning after Christ. When she quoted any Scripture-proof, they set it aside with, 'O, that you must not mind; that is all head-knowledge.' When she said she could not rest with such an evil heart, they answered, 'O, you are not willing to be a poor sinner.' They were always happy, they told her, always easy; without trouble, care, or temptation of any kind: but all her sorrow, and poverty, and hunger, and heaviness through manifold temptations, was bondage, and the law, and works, and because she would not be a poor sinner."

"I prayed over her in faith; and the scales fell from her eyes. She saw through them in a moment, and all their pretences to humility, liberty and faith. The tempter left

her for a season, and the angels came and ministered unto her."

"This people, I think, are faster asleep than ever, through their having been once awakened. Satan could not have gained a greater advantage than by Mr. Rogers's misconduct. How is the shepherd smitten, and the flock scattered! Woe unto the man who does not continue in the ship! They only shall prosper that love Jerusalem."

"Friday, October 21st.—My brother came, delivered out of the mouth of the lion. He looked like a soldier of Christ. His clothes were torn to tatters. The mob of Wednesbury, Darlaston, and Walsall, were permitted to take him by night out of the society-house, and carry him about several hours, with a full purpose to murder him. But his work is not finished; or he had now been with the souls under the altar."

"Saturday, October 22nd.—The spirit of prayer was given at the society, so that every soul was in some measure sensible of it."

"Sunday, October 23rd.—I went to church with Mr. Howe, (for they cannot yet wean him of that bigotry,) and found a great spirit of mourning for the captive daughter of Sion. I met at the Cross the largest concourse of people they told me, that had ever been seen there. They were more concerned than I had before observed them, and listened for an hour in fixed attention."

"Monday, October 24th.—I had a blessing at parting from the society. I set out at five, and by night came weary and wet to Birmingham."

After being miraculously delivered from a violent and brutal mob at Walsall, on Thursday, October 20th, Mr. John Wesley remarks in his Journal:—"The next morning, as I rode through the town in my way to Nottingham, every one I met

expressed such a cordial affection, that I could scarcely believe what I saw and heard."

"Saturday, 22nd.—I rode from Nottingham to Epworth."

Five weeks afterwards Mr. Wesley was at Nottingham again.

"November 26th, Saturday.—I went on to Nottingham. In the morning, Sunday 27th, I preached in the house at five; and about eight, at the High Cross, on, 'Why will ye die, O house of Israel?' I went thither again to St. Mary's in the afternoon, and proclaimed to an immense multitude, 'Jesus Christ, the same yesterday, to-day, and for ever.' I saw not one scoffer, or one trifler; but all, to a man appeared serious and attentive."

"Monday 28th.—I rode to Breston, [Breeston] and spent an hour or two in conversation with Mr. Simpson; the oddest, honestest enthusiast, surely, that ever was upon earth. Before we parted he told me, 'One thing I dont like; your taking away my flock at Nottingham. Just now that text is brought to my mind; it is the very case; pray read it out.' I did so, as follows: 'And Abraham reprov'd Abimelech, because of the well which Abimelech's servants had violently taken away.' I desired him to read my answer in the next verse. 'And Abimelech said unto Abraham, I wot not who hath done this thing; neither heard I anything thereof from thee, save this day.' "

1744. Monday, February 6th.—Mr. Charles Wesley observes:—"By six our Lord brought us safe to Nottingham. I met the society, on whom He laid the burden of our persecuted brethren. Herealso the storm is begun. Our brethren are violently driven from their place of meeting; pelted in the streets, &c.; and mocked with vain promises of justice by the very men who underhand encourage the rioters. An honest Quaker has hardly restrained some of the brethren from

resisting evil; but henceforth, I hope, they will meekly turn the other cheek."

"Shrove Tuesday, February 7th.—I waked in great heaviness, which continued all day, for our poor suffering brethren; yet with strong confidence that the Lord will appear in their behalf. I joined the society at five, in fervent intercession for them; and in preaching, both administered and received comfort."

"I sent my humble thanks to the mayor for his offer of assistance. He pities our brethren, and would defend them; but who dares do justice to a Christian? We are content to wait for it; till the great day of retribution."

"At church the Psalms began, 'Plead thou my cause O Lord with them that strive with me, and fight thou against them that fight against me. Lay hand upon the shield and buckler, and stand up to help me. Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.' We continued in this prayer with the society, and had great fellowship with the sufferers."

"At the brethren's desire, I began preaching in the Market-place. The holiday folk broke in among the hearers. I gave notice I should preach at the Cross, just by the mayor's. In the way, the mob assaulted us with dirt and stones, making us as the filth and off-scouring of all things. My soul was caught up, and kept in calm recollection. I knocked at the mayor's door; he let me in himself, gave us good words, threatened the rabble, and led me to his fore-door, where the people were waiting. I walked up to the Cross, and called them to repent. They would not receive my testimony; were very outrageous, yet not permitted to hurt me. The mayor at the same time passed by us laughing, Just such protection I expected."

"After fighting with wild beasts for near half-an-hour, I

went down into the thickest of them; who started back, and left an open way for me to the mayor's house. Mrs. Mayoress led us through her house with great courtesy and compassion. The mob pursued us with stones as before. J. Webb and I were strangers to the town, but went straight forward and entered an house prepared for us. The woman received us, and shut the door, and spoke with authority to the mob, so that they began to melt away. There the brethren found and conducted us to our friendly Quaker's. We betook ourselves to prayer for our fellow-sufferers in Staffordshire; who have not been out of our thoughts the whole day. I expounded the beatitudes and dwelt upon the last; never have I been more assisted. I rejoiced with our brethren in the fires.

"Wednesday, February 8th.—I cannot help observing from what passed yesterday, that we ought to wait upon God for direction when and where to preach, much more than we do: a false courage, which is fear of shame, may otherwise betray us into unnecessary dangers. Farther, we may learn not to lean on that broken reed—human protection. To seek redress by law, unless we are very sure of obtaining it, is only to discover our own weakness, and irritate our opposers. What justice can be expected from the chief men of this place, if as I am informed, they are mostly Arian Presbyterians?"

"I exhorted the brethren to continue in the faith, and through much persecution to enter the kingdom. Four were missing; the rest strengthened by their sufferings.

"I called at Brother Sant's, and found him just brought home for dead. The mob had knocked him down, and probably would have murdered him, but for a little child, who, being shut out of doors, alarmed the family by his cries. It was some time before he came to himself, having been struck on the temples by a large log of wood. We gave thanks to

God for his deliverance, and continued in prayer and conference till midnight.

“Thursday February 9th.—Our messenger returned from Lichfield, with such an account as I looked for. He had met our Brother Ward, fled thither for refuge. The enemy had gone to the length of his chain. All the rabble of the county was gathered together yesterday, and laid waste all before them. A note I received from two of the sufferers, whose loss amounts to about £200. My heart rejoiced in the great grace which was given them; for not one resisted evil; but they took joyfully the spoiling of their goods. We gave God the glory, that Satan was not suffered to touch their lives. They have lost all besides, and rejoice with joy unspeakable.

“By five in the evening we came to Sheffield.”

Mr. Charles Wesley went on to Newcastle, and while their remarks:—

“Sunday, February 19th.—I sent away J. Healey, that he might not be torn to pieces by the mob, some of whom he has struck. It was so at Nottingham, where they brought persecution upon themselves, a little sooner than needed, by striking a butcher. The man who struck him was the first that fell away. Not that all their meekness and wisdom could have kept it off long.”

Returning from the north, Mr. Charles Wesley came to Epworth.

“Saturday, March 10th.—I came with John Downs to Epworth. On the common Thomas Westal overtook us, being driven out of Nottingham by the mob and mayor.”

“I took John Healey’s account of their treatment at Nottingham. The mayor sent for Thomas Westal. John went with him. Thomas desired time to read the oath which they offered him; upon which Mr. Mayor threatened to send him

to prison. While he was making his mittimus, John Healey asked, 'Does not the law allow a man three hours to consider of it?' This checked their haste; and they permitted him to hear first what he should swear to. He said it was all very good, and what he had often heard Mr. Wesleys say, that King George was our rightful King, and no other; and he would take this oath with all his heart."

"They had first asked John Healey if he would take the oaths. He answered, 'I will take them now; but I would not before I heard Mr. Wesleys; for I was a Jacobite till they convinced me of the truth, and of his Majesty's right.' 'See the old Jesuit,' cried one of the venerable Aldermen: 'he has all his paces, I warrant you!' another, on Thomas Westal's holding his hands to his eyes, cried, 'see, see! he is confessing his sins!' they treated them like Faithful and Christian at vanity-fair, only they did not burn them yet, or even put them in the cage. They demanded their horses for the King's service, and would not believe them that they had none, till they sent and searched.

"Not finding any cause to punish, they were forced to dismiss them; but soon after, the mayor sent for Thomas Westal, and commanded him to depart the town. He answered, he should obey his orders, and accordingly came to Epworth. Here he told me he had found out who the Pretender was, for Mr. Gurney, told him, many years ago, there was one King James, who was turned out, and one King William taken in his place, and that then the Parliament made a law that no Papist should ever be king, by which law King James's son, whom he had now discovered to be the Pretender, was justly kept out."

"March 20th, Tuesday.—By night we came to Nottingham; and well for us that it was night. The mob are come to a

great height through the encouragement of the mayor. We knew not the way to Brother Sant's, and could not enquire; but our horses carried us straight to his door. The house was immediately beset as usual. I was troubled for these few sheep in the wilderness. The wolf has made havoc of them; the magistrates being the persecutors, not only refusing them justice, but cruelly abusing them as rioters. They presented a petition to Judge Abdy, as he passed through the town. He spake kindly to them, and bade them, if they were further molested, present the corporation. He chid the mayor, and made him send his officers through the town, forbidding any one to injure the Methodists. He told him, 'If you will begin, why don't you put down the assemblies contrary to law? Instead of that, if there be one religious society, you must set upon that to destroy it.' "

"As soon as the Judge was out of the town, they returned to persecute the Methodists more than ever; and when they complained to the mayor, he insulted them, 'why dont you go to my Lord Judge?' He threatens, when the press-warrants come out, to take Daniel Sant, an industrious founder, with four children; whose crime is, that he suffers the poor people to pray in his house."

"Wednesday, March 21st.—I exhorted the few remaining sheep to keep together; and rode to Northampton; and the next day to the Foundry."

"Wednesday, October 17th.—I hardly held out to Nottingham, and the next day to Sheffield."

"Friday, December 28th.—I preached at Sheffield and Nottingham on my journey," [from Newcastle to London.]

Several years appear to have elapsed before Mr. Charles Wesley visited the town again.

1745.—Mr. John Wesley took a journey to Newcastle in

the spring of this year, and preached at Nottingham both going and returning.

“February 20th, Wednesday.—In the evening I preached to the little flock at Nottingham.”

“April 30th, Tuesday.—I preached at Barley-Hall; and Wednesday, May 1st, at Nottingham.”

About this time John Nelson again visited Nottingham, and gives the following account:—“In my return from London, I preached at Nottingham Cross, to a large congregation; most of whom behaved very well, except a few who had prepared squibs to throw in my face; but three of them were burnt with the fire that they intended for me, and went away, and left me to finish my discourse quietly. When I had done there came a serjeant to the Cross to me, and fell down on his knees, and said, ‘for the Lord’s sake pray for me, for I came on purpose to pull you down, but the dread of God fell upon me, when I saw those burnt with the squibs that they intended to have thrown in your face; and your words came as a sword to my heart, and I am convinced that you are God’s servant. I never served either God or my King as I ought to do; but I hope I shall begin to lead a new life from this hour.’

This being in the presence of all the people, it seemed to season what I had said to them. As I was preaching, one Stephen Dickson, and two more preachers, came and stood while. They then spoke aloud, and said, ‘why hear ye him? For he is as legal and blind as the two Wesleys themselves.’”

Nelson was some time afterwards requested to go to Bristol. He says:—“In my way I called at Nottingham, and as I was preaching a mob came into the house, and made a noise, as if they had been in a cock-pit, so that my voice could not be heard for some time. When they were silent, I began to

speaking, and one of them came behind me, and filled my mouth with dirt out of the channel. I never felt myself so near being choked in my life: but when I had gotten the dirt out, I spoke again. The ring-leader of them turned about, and said, 'let him alone, for he is right, and we are wrong; and if any one of you touch him, I will knock you down.' He guarded me to my lodgings, and bore many blows for me. He desired me to pray for him, that he might not rest till he had found peace with God, for he was sure he had fought against the truth; but by grace he would do so no more."

1746.—Nelson returned from Bristol in the spring of this year, and called at Nottingham on his way home to Birstal, in Yorkshire. The following account of this visit, given in his Journal, is particularly interesting:—

"When I got to Nottingham, I preached to a peaceable congregation. About half-an-hour after I had done, as I and four or five more were sitting by the fire, the constable, with a mob at his heels, came rushing into the house, and said, 'where is the preacher?' I said, 'I am he, Sir.' He replied, 'you must go with me before the mayor.' I said, 'where is your warrant?' He replied, 'my staff is my warrant. Come lads, help me; for I will make him go before the mayor.' I said, 'I am not afraid to go before him; but it is your business to take up that swearer; you hear there is another that swears, and if you don't take them up, it is in my power to make you pay forty shillings for not doing your duty.' He regarded not what I said, but hauled me away. When he had got almost to the mayor's house, a gentleman-like man said, 'constable, where are you going with him?' he said, 'to the mayor.*' He replied, 'pray don't; for the mayor is their friend, and says he will put any one that disturbs them,

* Mr. Henry Butler.

into the House of Correction; therefore carry him before Alderman H—I, and he will do for him.' 'Then we must turn another way,' said he. But I said, 'I insist upon going before the mayor.' But he replied, 'I will make you go where I please.' I said, 'you told me you must carry me before the mayor. I find you are a strange officer, to encourage swearing and tell lies yourself.' Then the mob shouted, and cried 'help us to guard the Methodist preacher to the House of Correction.'

"By the time we got to the alderman's house, there were several hundreds gathered together, and when we came there, he said, 'whom have you brought, constable?' To me he said, 'I wonder you can't stay in your own places; you might be convinced by this time, that the mob of Nottingham will never let you preach quietly in this town.' I replied, 'I beg pardon, sir; I did not know before now that this town was governed by a mob; for most such towns are governed by magistrates.' He blushed, and said, 'do you think that we will protect Wesley and you—a pack of you! No; I believe you are the cause of all the commotions that have been in the land.' I replied, 'sir, can you prove that one man who is joined to us did assist the Pretender, with either men, money or arms?' He said, 'it hath been observed, that there was always such a preaching, bawling people, before any judgment came upon the land.' I replied, 'that is the goodness of God towards the people, for sending His messengers to warn them to repent, that they may escape His judgments here, and the torments of the damned hereafter. Sir, you may as well say that it was through Jeremiah, that the Chaldeans destroyed the Temple, and took the inhabitants of Jerusalem captives, because he told them it would be so if they did not repent and return to God. No, sir, it is not for praying and preaching that evil comes on a land, but for swearing and cursing,

drunkenness and debauchery, for oppressing the poor, and loving pleasure more than God; and for denying the Lord that bought us. These are the people that bring the sword, pestilence, and famine, into the land.' The constable said, 'do you think we will take warning by such fellows as you?' I said, 'if you will not, you must feel the blow; for if there be not a reformation in the land, God will pour out His judgments upon man and beast; therefore I warn you all to look unto the rod, for it is appointed to them that disobey the Gospel.' Then the aldermen said, 'so, so; you must not preach here. I verily believe you are a good man.' Then he said, 'constable, I will not send this man to the House of Correction; I think as you keep a public-house, you may let him lie there to night, for he is on his journey.' The constable said, 'I beg that he may not be at my house.' 'Well then,' said he, 'he may go to Mary White's, where he came from.' I spoke a few more words to him, and wished him a good-night. He said, 'Mr. Nelson, I wish you well wherever you go.'

"When I had got into the street, I do not know, but there might be a thousand people, but I saw not one that I knew; therefore I went and stood under a lamp, that my acquaintances might see me. The alderman came to the door, and said to the constable, 'take care of Mr. Nelson, that no one molest him. See him safe to Mary White's.' The constable seemed much ashamed, and did as he was ordered. Then the man that advised him to carry me before the alderman came to me, and said, 'thy nimble tongue has delivered thee at this time.' I said, 'no sir; it is my God, who hath the hearts of all men in His hand.'

"When we got to Mary White's, we sung a hymn, and gave praise to God; prayed for our enemies, and recommended

each other to God's care and protection. We had a comfortable meeting at five the next morning."

Mary White, at whose house John Nelson staid, lived in Chapel Court, Byard Lane, now called Dining Hall Street, and for several years gave lodging to Methodist preachers.

The worst part of the mobbing period was now over. Ebullitions of popular ill-feeling were not wanting, but we have no further record of actual mob violence either to preachers or people. The Methodists had been preaching and holding their meetings in the town for about six years; their character and their objects must have become tolerably well known to everybody; and the civic functionaries no doubt began to see the necessity of protecting peaceable inhabitants from brutal assaults. It is evident that until this time, no efforts were made by the authorities to repress the violence of the populace. On the contrary, it appears certain, they were pleased to see the mob handle the Methodists so severely. But this disgraceful course of conduct was now reversed, and even the poor and despised Methodists began to receive the protection of the law.

It will have been observed, both in the examination of Thomas Westal and John Healey before the mayor, and in John Nelson's interview with Alderman Hornbuckle (for he was no doubt the alderman referred to), that reference was made to the Pretender, and to the political commotions of the country. Those were times of tremendous national excitement and dismay. Prince Charles Edward Stuart, who claimed the throne, had raised an army in the north, and marched victoriously southward as far as Derby. The whole kingdom was consequently in consternation. Nottingham, being within such easy reach of the rebels, was in a state of indescribable alarm. Everything of value was stowed away in places of

supposed security, and the coming of the fierce Highlanders awaited with dread. Fortunately, however, the rebel army persevered no further in its march, but began a retreat. The nation felt relieved, and began to breathe more freely. The danger daily diminished, and the battle of Culloden Moor, which took place in April, 1746, crushed the rebel forces, and extinguished the last hope of the Pretender.

Mr. John Wesley visited Nottingham in March, and exercised his authority over the society in a most decided manner.

“March 21st, Friday.—I came to Nottingham. I had long doubted what it was which hindered the work of God here. But upon inquiry the case was plain. So many of the society were either triflers or disorderly walkers, that the blessing of God could not rest upon them; so I made short work, cutting off all such at a stroke, and leaving only that little handful who (as far as could be judged) were really in earnest to save their souls.”

May 12th.—The third Methodist conference was held at Bristol. In the “Minutes” of this Conference we are first informed of the number and extent of the Circuits. They were seven in number:—1st London. 2nd Bristol. 3rd Cornwall. 4th Evesham. 5th Yorkshire. 6th Newcastle. 7th Wales. Some idea of their extent may be formed from the fact, that the Yorkshire Circuit is said to include “Cheshire, Lancashire, Derbyshire, Nottinghamshire, Rutlandshire, and Lincolnshire.”

1747.—Mr. Wesley passed through the town in the summer of this year, but does not appear to have preached; the only reference in his Journal being as follows:—May 16th, Saturday.—“I spent an hour or two at Nottingham, and then rode on to Markfield.”

1748. June 2nd.—The fifth Conference began at the Chapel

in Tower Street, London. From the "Minutes" we learn there were now nine Circuits. 1st London. 2nd Bristol. 3rd Cornwall. 4th Ireland. 5th Wales. 6th Staffordshire. 7th Cheshire. 8th Yorkshire. 9th Newcastle. The Cheshire Circuit included, 1st Cheshire itself. 2nd Nottingham. 3rd Derbyshire. 4th Lancashire. 5th Sheffield.

June 30th.—Mr. Wesley arrived at Nottingham from Wednesbury, having started very early in the morning to accomplish his journey. He says, "we set out between three and four, and reached Nottingham in the afternoon." The next day he rode to Sheffield.

1749.—In November, the Rev. George Whitefield visited the town, and preached to a large and serious congregation.

1750.—In May, Mr. Whitefield was here again, and leaves the following record:—"At Nottingham several came to me, inquiring, what they should do to be saved? I preached there four times. One evening Lord S—, and several gentlemen were present, and behaved with great decency. Many thousands attended. Yesterday morning I breakfasted with three dissenting ministers, and Mr. P—s, who told me, that Lady P—, desired he would press me to preach at the church. Yesterday in the morning, I preached at Sutton, and this morning at Mansfield."

1753.—In June, Mr. Wesley again visited the town after an absence of five years.

"On Friday, 8th, we reached Nottingham. Mr. S. met us here, and gave us a pleasing account of his congregation at S—, continually increasing, and growing more earnest and more scandalous every day. At Nottingham also God is greatly reviving His work, and pouring water upon the dry ground."

1755. On June 16th, Monday, Mr. Wesley remarks:—

“I preached in the evening at Nottingham.”

1756. After a long absence of nearly twelve years Mr. Charles Wesley came once more to Nottingham, and thus mentions the visit in his Journal :—“Wednesday, September 22nd.—We passed a profitable hour at Donington Park with Mr. H. Mr. Ianson attended us five or six miles on our way to Nottingham, which we reached by two. I spent the afternoon in taking down the names of the society, and conversing with them. We rejoiced to meet once more after so long a separation. My subject, both at night and in the morning, was ‘I will bring the third part through the fire.’ It was a time of solemn rejoicing. There had been, twelve months ago, a great revival and increase of the society : but Satan was beginning again to sow his tares. My coming at this season will, I trust, be the means of preventing a division.

“Thursday, September 23rd.—It rained hard all night. John Downes’s lame horse detained him at Nottingham, by which the poor people got another sermon. At seven I set out in the rain with a blind guide, who at last blundered out his way to Sheffield.”

Though Mr. Charles Wesley lived more than thirty one years after this time, he never visited Nottingham again. Indeed his journey this year into the midland and north-midland counties, is believed to have terminated his itinerant labours as a Methodist preacher. Leaving the visitation and general management of the widely extended societies to his brother, he henceforth confined his ministrations chiefly to London and Bristol.

Mr. John Wesley, who persevered in his wonderful labours and travels until the end of life, seldom allowed Nottingham to remain long without a visit. Once he was absent five years, from 1748 to 1753; and we have to notice immediately an

absence of nearly nine years. These are, however, the longest periods; and until near the close of his career, he paid frequent visits to the town.

1757. July 29th, Friday.—Mr. Wesley says, “I preached at Nottingham. We want nothing here but a larger house.”

This sermon was preached at Matthew Bagshaw’s, in Crossland Yard, Narrow Marsh. Matthew had increased the accommodation as much as lay in his power as before recorded, but the congregation was now too large for his small premises; and a more spacious and convenient place became a necessity.

It seems highly probable that soon after this time the preaching was removed to a large upper room at the north west corner of Fletcher Gate, on the very site where Sion Chapel was afterwards erected.

Mr. Wesley does not appear to have again visited the town until the year 1766.

Alexander Mather became a Methodist Travelling Preacher this year, and was appointed to the Epworth Circuit, which then included Gainsborough, Grimsby, Sheffield, and many other towns. In his Autobiography he says:—“Nottingham had at this time no regular preaching. I had a strong desire to make a trial there, and came thither in the afternoon. At Matthew Bagshaw’s I found John Johnson, of York, who said, ‘I am glad you are come; for here is a poor man, who is to die to-morrow, whose behaviour is terrifying: he curses, swears, and threatens death to all that have given evidence against him; the jailor in particular. He will see no clergyman, but says, he resolves to be a devil, that he may revenge himself. The minister has given me free leave to visit him. I went this morning; but he said, ‘give yourself no trouble about me. By this time to-morrow I shall be a devil, and then I will come and tear that villain in pieces.’ We immediately went to

prayer, and vehemently wrestled with God on his behalf. After prayer, we went to him, and at first sight observed an entire change in his behaviour. We inquired when this sudden change began, and found it was just while we were at prayer. But we had little opportunity of speaking to him, the minister (for whom he had sent) being just come: I could only say, as he passed by me heavily ironed, 'Jesus Christ is both able and willing to strike off the heavier fetters of sin from your soul.' He looked earnestly, but said nothing. We applied again to the throne of grace before and after the preaching; and likewise great part of the night. We went early in the morning, and he was brought to us in the parlour. We talked and prayed with him some time, After rising from prayer, he said to the jailer, 'I now forgive and love you: and I hope, and pray, that you will forgive me.' This was quickly noised about the town, which filled the yard with spectators, who crowded about the windows, which gave us an opportunity of speaking to them also. He now acknowledged the justice of his sentence, and was resigned to it, having a strong hope of finding mercy. We attended him into the yard, when his irons were knocked off, amidst a vast crowd, to whom we spake much on the occasion. Then we accompanied him to the church, and afterwards to the cart, which stood at the gate, ready to receive him. But as he desired to walk between us, the sheriff gave him leave, and took much pains to keep off the crowd: at the end of the town, we sang part of that hymn,

'O for a thousand tongues to sing,
My great Redeemer's praise!'

During the first three verses, he seemed lifted up; but when we came to those words in the fourth verse,

‘His blood can make the foulest clean,
His blood avail’d for me,’

he rejoiced with joy unspeakable. When we came to the place of execution, the minister prayed, and went away. The sheriff allowed us to pray with him again. And we committed his soul to God, in cheerful hope of meeting him again in Abraham’s bosom.”

1761.—Mr. Thomas Lee, a Methodist preacher, stationed at Epworth, gives, in an account of his own life, the following graphic details of an assault by the mob at Newark, and the result of the legal proceedings instituted against the transgressors. The trial took place at Nottingham, and created no small amount of popular tumult in the town.

“This winter we were invited to Newark-upon-Trent. But we met with much opposition from riotous mobs, encouraged by great men. On the 24th of March, [1761] they took the pulpit out of the preaching-house, and burned it in the market-place. I went thither on the 7th of April, with Mr. and Mrs Pool, of North Scarle. The preaching was to begin at two o’clock; but a large mob was there before I arrived. I prayed, and preached a short sermon. Towards the latter end of the discourse, they threw a large quantity of eggs filled with blood, and sealed with pitch, which made strange work wherever they alighted. When they had discharged these, they grew more outrageous still. We judged it best to send to the mayor. But instead of coming to quell the riot, he sent an order for me to appear before him. In our way to the main street there was a deep, muddy drain. They attempted to push me into it. But I caught hold of one of the mob, and held him so fast, that they could not push in one without the other. When we came to the mayor’s, he sent for the town clerk. I showed them the Act of Toleration, and the certificate

of my license, observing I had done nothing which was not warranted by law. After much conversation, our friends gave evidence against three of the rioters, who were bound over to the Assizes.

“Some thousands of the mob being gathered in the street, I requested the mayor to send an officer to guard me through them. He said he would go himself. And he did go to the gate; but when I was gone out, immediately went back. I was presently surrounded; and they soon began to throw mire, clods of earth, and stones in abundance. This they continued to do all down the street, till we came to the preaching-house. Our friends, judging there would be no safety there, brought my great coat into the stable, and advised me to mount and gallop through the mob, which I purposed to do. Accordingly I mounted; but some of them held the gate, and others beat both me and my mare in so violent a manner, that I thought it would be best to dismount and go the back way. But here also the mob met me, beat both me and the mare, and when I endeavoured to mount, pulled me back, and the mare got from me. Then they dragged me along, sometimes on my feet, and sometimes on the ground, to the side of the Trent, swearing they would throw me in. But they were not agreed to this; so they brought water, and poured it upon me from head to foot. A painter then came with his pot and brush, and laid it on plentifully. They still surrounded me, throwing dirt, and beating me till I could hardly stir. Then they offered to let me go, if I would promise never to come again. But this I could not do. Just then a man came cursing, swearing, and threatening, offended, it seemed, at their proceedings; at which most of them left me, and dispersed.”

“I rose up, and walked as well as I could down the Marsh, a few of the mob quietly walking with me. I found my mare

in a standing water: I went in, took her, and rode off. Coming to a pond, I alighted, washed myself a little, and then went on to North Scarle; but it was hard work, as the night came on, and I was very wet, and exceedingly cold. When I got there, I procured some dry clothes, and the Lord gave me a quiet night. The next day I was very sore and weak: however, I sat up most of the day, and in a little time I recovered my strength, and had still more cause to trust and praise God.

“On July 16th, was our trial at Nottingham. But the Grand Jury, sparing the rioters all they could, would not find the bill for disturbing me at public worship, but only for assaulting me. They were accordingly bound over, to be tried for the assault at the next Assizes. Meantime an innumerable mob was collected both within and without the Court, threatening what they would do to me. I therefore addressed the Recorder for a guard. He immediately ordered two constables to conduct me safe to my lodging: the mob roared; but durst go no farther. So I returned home unmolested. At the following Assizes several of the rioters were indicted: Judge’s warrants were issued out and executed. In October, my Counsel and the Recorder agreed (to prevent all farther trouble) what each offender should pay, after making submission, and promising to offend no more. The Recorder then gave them a very pertinent exhortation, and hearing the Nottingham mob was collected again, sent two constables to guard me to my lodgings, and ordered them to give the people notice, that if any man offered to assault me, he would immediately send him to prison.”

Thus ended the trial of the Newark rioters. They were made to feel that law must be respected, and that even Methodist preachers could not be brutally ill-treated with

impunity. This result must be mainly attributed to the firmness and resolution of Thomas Lee. He became an Itinerant preacher in 1758, and laboured zealously and faithfully for a period of 28 years. His zeal for God was ardent to the last; for on the Sabbath before his death, he preached twice, though he had to hobble to the chapel on crutches, and was obliged to sit down all the time he was preaching. He died in the month of September, 1786, and Mr. Wesley, in the next year's Minutes, described him as "a faithful brother, and a good old soldier of Jesus Christ."

1762. Mr. Thomas Rankin was this year appointed to the Sheffield Circuit, which at that time extended from beyond Barnsley in the north, to Leicester in the south. He says, "the work of the Lord prospered, but particularly in Sheffield and Rotherham. Many were added to the society, and several brought to know the justifying and sanctifying influences of the grace of the Lord Jesus Christ. Derby, Nottingham, Leicester, with several other places, partook of the revival."

1764. The time was now approaching when the Methodists of Nottingham were to make their first attempt at chapel building. Twenty-four years had elapsed since Methodism was introduced into the town, and during a large portion of that time, the religious services of the society had been conducted in private houses. Latterly a room at the top of Bottle Lane had been engaged. But the period was nigh at hand when the Methodists were no longer to be at lodgings, but were to have a comfortable home of their own. In the register of places of public religious worship, certified to the Justices of the Peace for the borough of Nottingham, there is the following entry dated, October 11th, 1764:—

"A tenement called the Tabernacle, near to Boot-lane; denomination Protestant Dissenters. The persons who certi-

fied were John Nixon, Richard Ankers, Thomas Smith, John Blomel, Benjamin Smith, and Richard Fenton."

This Tabernacle was the first Methodist Chapel in Nottingham. It was often called the Octagon, because it had eight sides. The door faced the pulpit. It stood near what is now called Octagon Place, between Milton Street, (then called Boot Lane) and Mount East Street. The Octagonal form was probably adopted in deference to the well-known judgment of Mr. Wesley, who advised the people to build when practicable, the preaching-houses in that shape, considering it to be best for the voice, and on many accounts more commodious than any other. The builder of the Tabernacle was John Nixon, and the costs of its erection £128 2s. 7d. The receipt was as follows:—

"Received the 8th day of September, 1767, of the Rev. Mr. Thomas Johnson, and the Rev. Mr. James Clough, the sum of one hundred and twenty-eight pounds, two shillings, and sevenpence, in full, for building the Meeting-house in Nottingham. John Nixon."

1766. March 20th, Thursday.—Mr. Wesley remarks in his Journal:—

"In the evening, I preached at Nottingham, in the new house, thoroughly filled with serious hearers. Indeed there is never any disturbance here. And there could be none anywhere, if the magistrates were lovers of peace, and exerted themselves in the defence of it."

"Sunday, 23rd.—I had thoughts of preaching in the market-place; but the snow which fell in the night made it impracticable. In the morning the house contained the congregation; but in the evening many were constrained to go away. There seems to be now (what never was before) a general call to the town."

The Nottingham Society at this time consisted of just one hundred members, but as it was comprised in the Derbyshire Circuit, which was very extensive, the regular travelling preachers only visited the town once a fortnight. Mr. Wesley appears to have been of opinion that Nottingham ought to have more ministerial attention in future.

1768. The sudden death of a well-known scoffer at religion at this time, appears to have made a deep impression upon the public mind. Joseph Lee was one of the earliest Methodists in London, and for several years was distinguished for his piety and zeal. He came to Nottingham, and turned Antinomian. Both in principal and practice he went astray, until he became so thoroughly degraded as to seek his highest enjoyment in telling funny tales about religious people to his fuddled companions at the public-house. In November, 1768, he died very suddenly; and the celebrated John Nelson, a preacher in the Derbyshire Circuit, wrote the following account of his death to Mr. Wesley, who inserted it in the *Arminian Magazine*, for November 1782:—

“JOHN NELSON’S ACCOUNT OF THE DEATH OF JOSEPH LEE.”

“This town is greatly alarmed by the death of Joseph Lee. I trust it will make the backsliders tremble. I suppose he has been a professed Antinomian for some years. He sometimes attended our preaching; but it was only to laugh at us. He frequently went to the alehouse, both working days and Sundays, and told his merry stories among the drunken crews. On Monday, the 7th of this month, he was drinking with his companions, and telling them a merry story about eight o’clock at night. He seemed to be in as good health as ever he was in his life; and the people that were with him say they never saw him so full of jokes before. But in the midst of a story

he stopped; laid his hand on his head; said 'I am not well;' and never spoke more. However, they bled him, but to no purpose. He seemed to be in a violent agony within, and died in about two hours after he was taken ill. Do not these things cry aloud to us, prepare to meet your God! I hope it will stir up all backsliders to remember from whence they are fallen, and cause them to repent and do their first works; lest, they drinking with the drunken, the Lord comes in an hour they look not for him, and cuts them off at a stroke, and they find their portion with hypocrites and unbelievers.

Nottingham, Nov. 14th, 1768.

JOHN NELSON."

1770. In the month of July, Mr. Wesley spent several days in Nottingham and its vicinity. He says:—

"Saturday, 28th.—I rode to Castle Donington; but hay-making had emptied the town, till a violent shower brought all the hay-makers home, who received the good word with gladness. At seven I preached in Nottingham;

"Sunday, 29th, at Sanjaker, [Sandiacre], where God was eminently present. At five in the evening I went to the market-place in Nottingham. Thousands upon thousands flocked together; and all were still as night, while I opened and applied, 'I am not ashamed of the gospel of Christ.' We closed the day with a love-feast, during which four mourners found peace with God: two of them could not avoid declaring it in the presence of all their brethren."

The next day Mr. Wesley went to Bingham, and we commend the following interesting extract from his Journal, to the attention of the inhabitants of that noted place. "All the world and Bingham," is a common saying, and seems intended to convey the idea that the world would be complete without Bingham. Mr. Wesley certainly entertained no such

notion, for he found a peculiar kind and quality of human nature there, which he had not observed to flourish in such perfection anywhere else.

“Monday, 30th.—I preached at Bingham, ten miles from Nottingham. I really admired the exquisite stupidity of the people. They gaped and stared while I was speaking of death and judgment, as if they had never heard of such things before. And they were not helped by two surly, ill-mannered clergymen, who seemed to be just as wise as themselves. The congregation at Houghton in the evening was more noble, behaving with the utmost decency.

“Tuesday, 31st.—At nine I preached in the market-place at Loughborough, to almost as large a congregation as at Nottingham, and equally attentive. Thence I rode to Markfield.”

1771. On June 13th, died Richard Ankers, age 32 years. He was one of the leading men in the Nottingham Methodist Society, and his name appears amongst the certifiers of the Tabernacle. He was buried in St. Nicholas's Church-yard. Mr. Thomas Olivers, author of “The God of Abraham praise,” and many other superior pieces, being at this time superintendent of the Derbyshire Circuit, which included Nottingham, wrote the following excellent lines to be engraven upon Mr. Ankers' tombstone:—

“Beneath this stone in peaceful slumbers lie,
The relicks of a saint escaped to heaven,
Whose cries repentant pierc'd the list'ning sky,
Who knew through faith in Christ his sins forgiven ;
Whose steadfast faith his strict obedience show'd,
Who loved, and gladly served the bleeding Lamb,
Who patiently through life sustained his load,
And died exulting in his Saviour's name.”

1772. In March, Mr. Wesley preached one sermon, and remained one night, in the town.

“Saturday, 21st.—About noon I preached at Hoton; in the evening at Nottingham. Sunday, 22nd.—While we were crossing Sawley-ferry, it rained in good earnest; but it was quite fair all the time I was preaching at [Castle] Donington. In the evening I preached at Derby.”

1774. Mr. Wesley writes:—“March 27th, Sunday.—About noon I preached at Stapleford, six miles west from Nottingham. I stood in a meadow, because no house could contain the congregation. But it was nothing to that at Nottingham Cross in the evening, the largest I have seen for many years, except at Gwennap.

“Monday, 28th.—About noon I preached at [Castle] Donington. It was a showery day, but the showers were suspended during the preaching.”

1775. A pleasing incident occurred in the month of July, which brings up Matthew Bagshaw's name, and proves his house to have been a regular resort of Methodist preachers. The Rev. Dr. T. Ford, a minister of Melton Mowbray, when passing through Nottingham, was recognised by some Methodists, who prevailed upon him to go to Mr. Bagshaw's. Here he found several preachers on their way to Conference, which was appointed to begin at Leeds, on August 1st. He therefore wrote and sent a kind letter to Mr. Wesley. It is dated “Nottingham, July 17th, 1775,” and opens thus:—“Honoured and Dear Sir,—As I was passing through this town, some of your people knew me, and carried me to Mr. Bagshaw's. And finding some of the preachers hastening to the Conference, I could not omit the favourable opportunity of sending a line to you.” After expressing the most affectionate and admirable sentiments, he concluded by saying, “If

you come to Nottingham or Loughborough, you are not a great way from Melton Mowbray, where I shall be glad to see you, and welcome you to my heart. When you are on your knees, praying for ministers, do not leave out of your intercession a very unworthy one,—T. Ford.” This letter was inserted in the *Arminian Magazine* for August, 1787.

1776. In July Mr. Wesley paid a hurried visit to the town.

“Wednesday, 17th.—Having been desired, by one of Chesterfield, to give them a sermon in the way, I called there, but he did not come to own me. So, after resting a while at another house, I stood at a small distance from the main street, and proclaimed salvation by faith to a serious congregation. After preaching at a few other places, on Thursday, 18th, I preached at Nottingham; and having no time to lose, took chaise at noon, and the next evening, Friday, 19th, met the committee at the Foundery.”

The Rev. Thomas Taylor has a gratifying notice of the Nottingham Society at this time. He writes:—“In July, 1776, I went to the Conference in London, preaching at several places by the way, especially Nottingham, where there is a loving, sensible, judicious people; and at their request I preached in the market-place, to a large attentive audience, all as peaceable as if they had been in the most solemn temple. Surely God has something to do in this town.”

CHAPTER III.

METHODISM IN NOTTINGHAM FROM THE YEAR 1776 TILL THE YEAR 1799.

AFTER the opening of the Tabernacle, Methodism prospered greatly, and the town became an important centre of evangelizing operations. Thus it is not surprising to find that Nottingham should now receive Methodistical promotion, by being made the head of a Circuit. For many years a very large area in this part of the country, including Nottinghamshire, Derbyshire, and Leicestershire, had been comprised in what was called the Derbyshire Circuit; but at the Conference held in London, in August, 1776, this wide Methodist round was divided into two parts, Nottingham taking one half, and Leicester the other. The newly constituted Nottingham Circuit embraced the towns of Nottingham, Derby, Mansfield, Belper, Ashbourne, Ilkeston, Newark, Bingham, Melton Mowbray, and Loughborough.

Three preachers were appointed to work the Circuit, viz. Robert Costerdine, Robert Swan, and William Severn.

These men would find their new sphere of labour though lately contracted, to be still sufficiently extensive to require they should be emphatically *travelling* preachers. Nearly the whole of their time would be spent away from home. In every variety of inclement weather, and along all sorts of dreary and dangerous roads, they would have to go from place to place fulfilling their appointments, and seldom for more than a day or two together, would they be able to enjoy the company of their wives and children by their own firesides.

In those days, Methodist preachers had a great deal of work, and very little pay; a strong desire for the salvation of souls was the main-spring of their life; and self-indulgence, self-interest, and indeed everything of self, was sacrificed in their zealous labours for the promotion of the work of God.

Robert Costerdine, the first superintendent of the Nottingham Circuit, was born in the parish of Flixton, near Manchester, in 1726; was convinced of sin while John Nelson was preaching on Micah vi., 8; was converted to God in Nov. 1748; and after acting as a local preacher for some years, became an Itinerant in 1764, and was appointed to the Epworth Circuit. He was a good natured, quiet man, and a useful preacher. In his latter days he was deeply afflicted, and died suddenly in the year 1811, in the 85th year of his age.

Robert Swan was a native of North Britain. He became a Methodist preacher in 1770, and laboured with more than ordinary success until the year 1795, when he settled at Alnwick as supernumerary. For 15 years he bore much affliction with exemplary patience, and finished his course with joy, on September 19th, 1810.

William Severn, was admitted on trial as an Itinerant preacher in 1772, travelled in six different circuits during six successive years, viz. Sheffield, Gloucestershire, North Wiltshire, Bristol, Nottingham and Oxfordshire; and then, (in 1778) desisted from travelling.

1777. Mr. Wesley having paid a visit to the Isle of Man this summer, called at Nottingham in his way back to London. A most gratifying, and very beautifully written, paragraph in his Journal shows the estimation in which he held the Nottingham Methodists.

"June 18th, Wednesday.—I preached at Nottingham,

to a serious, loving congregation. There is something in the people of this town, which I cannot but much approve of; although most of our society are of the lower class, chiefly employed in the stocking manufacture, yet there is generally an uncommon gentleness and sweetness in their temper, and something of elegance in their behaviour, which, when added to solid, vital religion, make them an ornament to their profession."

On August 5th, Conference assembled at Bristol. The preachers appointed to the Nottingham Circuit were, Robert Costerdine, Thomas Corbet, and John Beanland. Number of members reported 773.

Thomas Corbet was a native of Leicestershire. He got converted, soon afterwards began to preach, and in 1774 was called into the Itinerant work. His ministerial abilities were not great, but he managed to render himself generally acceptable. In the Minutes he is spoken of as "a plain, honest, pious, useful man." His last illness was severely painful, but he showed uncommon fortitude, and died in 1789, in the full triumph of faith.

John Beanland entered the ministry in 1775, having only travelled two years, one year each at Norwich and Leicester, before he came to Nottingham. In 1780 he retired for want of health, but was sufficiently recovered to take a circuit again the following year. Died in 1798.

1778. Preachers,—William Collins, Samuel Bardsley, William Percival. Number of members 739.

William Collins was admitted on trial as a preacher in 1767, and died in 1797.

Samuel Bardsley began in 1768, and laboured as an Itinerant preacher for 50 years. In bodily stature he was tall and corpulent; in mind and manners, artless and simple as

a child. He had no learning, and made pretence to none. His temper was uniformly even, and sweetly affectionate. The genuine goodness of his heart beamed forth in his countenance, and showed itself in all his conversation and conduct. He loved everybody, and everybody loved him. His preaching was acceptable to the people and owned of God. On August 19, 1818, he came away from the Leeds Conference, and in the afternoon arrived at Delph in Saddleworth. After tea, he wished to go to bed, and was assisted upstairs by Mr. Wrigley, a brother preacher. Before they got to the top, however, he sat down as if tired, and said in a calm sweet tone of voice, "My dear I must die," and immediately expired. He had for sometime been the oldest preacher in the Connexion.

William Percival before his conversion was ignorant and wicked, but afterwards by much reading, meditation, and prayer, he became distinguished for zeal and usefulness in the cause of God. He entered the ministry in 1773; was exceedingly lively in preaching, and spoke with uncommon rapidity. This habit of rapid speaking is said to have injured his constitution, and brought on numerous bodily infirmities. The immediate cause of his death was an apoplectic fit, though he had previously suffered much from disease. He died at Rochdale, (where he was greatly esteemed) on February 9th, 1803. "He has left," says the Minutes of that year, "a widow with ten small children, and near her time of another, who must deeply feel the loss of a tender father, and an affectionate husband."

1779. In July Mr. Wesley called at Nottingham when on a journey from Scotland to London, and stayed one day and two nights.

"Saturday, 17th.—I preached at noon in Castle Doning-

ton; but in the open air, for there was no enduring the house. Yet they persuaded me to preach within at Nottingham in the evening; but the house was as hot as an oven.

“Sunday, 18th.—I made shift to preach in the room at eight; but at five I went to the Cross. We had a London congregation; and all as well-behaved as if they had been in Moorfields.

“One who had left us, to join the Quakers, desired to be present at the lovefeast; in the close of which, being able to contain himself no longer, he broke out and declared he must join us again. I went home with him; and, after spending some time in prayer, left him full of love and thankfulness.

“Monday, 19th.—At five our house was quite filled with people, and with the presence of God. Farewell, ye loving, lovely followers of the Lamb! May ye still adorn the doctrine of God your Saviour!”

August 3rd.—The thirty-sixth Conference began in London. Preachers appointed William Collins, John Walker, George Wawne or Vaughan. Number of members 780.

John Walker seems to have been in the Itinerant ministry only one year before he came to this circuit, and remained in the work only two years after he had removed from Nottingham. His appointments were, in 1778 at Lynn; in 1779 at Nottingham; in 1780 at Salisbury, and in 1781 at Gloucester. In 1782, he became *Walker* in something more than name, and the manner in which he, and another similar brother, are mentioned by Mr. Wesley in the Minutes of Conference is amusingly quaint and laconic.

“Q. Who desist from travelling?—A. James Skinner, Francis Wolfe, John Floyd, Robert Hayward; *these* without blame. Stephen Proctor, John Walker.” This is a capital

example of a *negative* way of conveying *positive* information. The very silence is itself expressive.

George Wawne, son of a respectable farmer at Marton near Malton, in Yorkshire, was admitted on trial as a Methodist preacher this year, and appointed to Nottingham. Gloucestershire Circuit was his next appointment, but he did not live to fulfil it. He died Aug. 11, 1780, in the 26th year of his age. At the next Conference in answer to the question, "What preachers have died this year?" it is said, "George Wawne, a young man zealous for God, and of an unblameable behaviour."

It is a gratifying fact, as exhibiting the progress of Methodism in the town, that application was at this time made to Conference, and leave obtained, to build another preaching house in Nottingham. The Tabernacle had become too small.

1780. On July 5th, Mr. Wesley remarks:—"Wednesday, 5th, in the afternoon, as I was going through Stapleford, in my way to Nottingham, I was stopped by some who begged me to look into their new preaching-house. Many followed me, the house was soon filled; and we spent half-an-hour together, to our mutual comfort. In the evening I preached at Nottingham."

Preachers this year, John Hampson, sen., Joseph Pescod, David Evans. Members 700.

John Hampson entered the ministry in 1752, but in a few years relinquished the work, and settled in business. In 1776 he begged of Mr. Wesley to employ him as a preacher again; and being accepted, laboured in the Itinerant ranks for about eight years more. When the Deed of Declaration was drawn up in 1784, he was deeply offended because Mr. Wesley did not insert his name therein; and in 1785, he is mentioned in the Minutes as having desisted from travelling. He became an Independent minister, and died in 1795.

Joseph Pescod became a Methodist preacher in 1776, and proved himself to be a man of sound judgment, kind heart, and steady principle. He maintained an unblemished Christian character throughout his whole course; was a pleasing, useful preacher; and a strict disciplinarian. He suffered greatly from an asthmatic complaint, which was brought on by sleeping in damp beds, and breathing an unwholesome air. He died on May 16th, 1805, aged 54 years. "In him," it is remarked in the Conference Obituary, "the church of God has lost a faithful preacher, and his widow one of the best of husbands."

David Evans took his first circuit in 1769, but gave up in 1776. Came into the work again in 1779, and took his final departure in 1783. "Honest, dull David Evans," as Mr. Wesley calls him, then probably found a sphere of labour more suited to his capacity than the Methodist Itinerancy.

About this time the village of Calverton was visited by several of the Methodist preachers, Itinerant and Local, with a view of introducing Methodism there. Messrs. Warwick, Willis, Herring, and Jeffries, Local preachers, are specially mentioned as having been amongst the first who went. One of these remarked after preaching on one occasion, that he thought it would answer no purpose for the preachers to come again, as there appeared to be no fruit of their labours. Whereupon a good woman, of the name of Morley, and a few others, stepped forward and told the desponding preacher, that he and his brethren were much mistaken in supposing no good had been done, for they themselves were witnesses to the contrary. In compliance with the earnest desire of these females, the preaching was continued, and a society was then formed which remains to the present time. Mrs. Morley afterwards removed to Nottingham; was a devoted Christian for half a century; and then died in the Lord on June 20th, 1830, aged 85 years.

1781. Preachers, John Hampson, sen., John Brettell, James Skinner. Members 767.

Nottingham was again mentioned in the Minutes of Conference as a place where a preaching-house was to be built.

John Brettell was born in the year 1742, at Stourbridge, in Worcestershire. He was brought to the knowledge of God at an early age, and joined the Methodist Society at Birmingham. He became a Local preacher, and in 1771 gave himself up fully to the work of the ministry. In his manners he was plain and simple; in his spirit humble and meek. He died in 1796, in the 55th year of his age.

James Skinner was an Itinerant preacher for six years only, commencing in 1776, and desisting in 1782, "without blame." His weak constitution could not bear the heavy labours required of a Methodist preacher in those days, and the Nottingham Circuit seems to have broken him down completely. John Pritchard, a brother Itinerant, refers to him respectfully. "August 1780, I was stationed at Taunton, in Somersetshire, and went thither in much heaviness of spirit. I had for my fellow-labourer James Skinner, who travelled with me in Norfolk the year before, to the great edification of many; but his poor state of health would not admit of his continuing long in the work. Through much affliction he weathered out this year, and part of the next in Nottingham, and then returned home."

1782. In July, Mr. Wesley paid a visit to the town, but merely remarks:—"Tuesday, 2nd.—I found a serious, as well as a numerous congregation at Nottingham."

It is very likely that Mr. Wesley spent the following day with the Nottingham Methodists, and made arrangements for properly securing the intended new chapel to the Connexion. We thus conjecture, because it is upon record that a bond

was given in July, 1782, to convey the premises to the uses and trusts mentioned in the Deed, printed in the Large Minutes of Conference, as soon as the premises should be exonerated and discharged from the debt that might be incurred by building them. This bond was signed by Robert Hall, jun., Joseph Wilson, Joseph Parker, and George Woodward. The witnesses were, Richard Tutin and Thomas Dawson.

Preachers this year, George Snowden, Joseph Pilmoor. Members 710.

The reason why only two preachers were appointed, was that the circuit was now divided, and Derby became the head of a new circuit. This division of so wide a sphere of labour must have been a great blessing both to preachers and people.

The new chapel at Nottingham was according to the Minutes, "to be built this year."

George Snowden entered the ministry in 1769, and laboured acceptably and usefully for above 40 years. His death is thus spoken of in the Ministerial Obituary :—"In the exercise of fervent prayer to God for his relatives, for those who surrounded his bed, for the Methodist Connexion in particular, for the church of Christ in general, and for the whole world, he put off the harness at Macclesfield, in August, 1812, and in the 75th year of his age, in full expectation of entering into that rest which remaineth for the people of God."

Joseph Pilmoor left the plough to become a Methodist preacher. He was admitted on trial in 1765; and four years afterwards offered, along with Richard Boardman, to go over to America in compliance with a pressing call from some brethren at New York. In the Minutes for 1770, "America" appears as a single circuit, and Joseph Pilmoor, with three others appointed to work it. In 1774 he returned to England, and desisted from travelling. In two years he re-entered the work, but finally deserted it in 1785.

The Rev. Thomas Taylor having attended the Conference in London, was on his way to fulfil his appointment at Sheffield, and called at Nottingham. He says, "In my return I took Luton, Bedford, and Leicester in my way, and had a comfortable time at Nottingham. The people seemed to drink in the word as the parched ground drinks in the vernal showers. O it is a pleasing task to preach to a judicious, lively people! Such the people of Nottingham seem to be. I do not wonder that their chapel is too small, and that they are engaged in building one larger, and in a more convenient part of the town, which I hope will prove a blessing to many that are yet unborn."

The following account given by Mr. Thomas Tatham, of his first visit to a Methodist place of worship is most interesting:—

"In the month of July, 1782, on the Sunday afternoon preceding the races, I was strongly solicited by several young men to accompany them to the race-course to see the horses. I reasoned with them upon the impropriety of missing the Church service and breaking the Sabbath; but I yielded to their entreaties. No sooner had I arrived at the place, than I was filled with indescribable horror, similar to that with which I had before been visited. Satan and conscience were my accusers. The law of God condemned me, and the hand of impending justice seemed ready to cut me down. I now thought I had sinned beyond the bounds of mercy, and what to do, or whither to go, to be delivered from the intolerable burden of guilt which lay upon me, I knew not. But in the midst of my distress I remonstrated with the company upon the sin we had committed by coming thither, instead of going to the church, and asked them if there was no other place of worship to which we might go. Yes, replied one, there is the

Methodist Tabernacle, and their service will commence by the time we get there. We instantly all agreed to go thither, being fourteen in number. The building was an octagon, having only an entrance which faced the pulpit, on the sides of which we placed ourselves. The preacher was Mr. George Snowden, who was aged and venerable in his appearance. I listened with great attention to his discourse, in which he so exactly described my miserable condition, that I thought somebody must have told him every thing about me, and yet I knew not how that could be, seeing that I had never made any one acquainted with the cause of my distress. Under his sermon my attention was so riveted, as it had never before been under any sermon that I had heard. Every word seemed as if intended for me, and for me alone, and I drank it in as the thirsty ox drinketh in water. While thus engaged, the Lord suddenly spoke peace to my troubled soul, and in a moment my mourning was turned into joy, my darkness into light. And being instantly delivered from the burden of sin, there sprang up in my soul such a heaven of peace, joy, and love, as was unspeakable, and full of glory. Previous to that day, my prejudices against the Methodists were so deeply rooted, that I am persuaded, nothing less than the distress and anguish of soul, with which I was then visited, would have induced me to enter their place of worship. But having obtained mercy, my soul was so filled with divine love, as to lead me to love all men, and above all that people whom I had so despised, and among whom I was then so abundantly blessed. I at once determined, 'This people shall be my people, and their God, my God.' At that period there was little conformity to the world amongst the society; their dress was plain and neat; and according to the original usage of Methodism, the men occupied one side of the chapel, and

the women the other, which to me had a pleasing effect, both in their appearance and in their singing. Their love to each other, and to the preachers was without dissimulation. I was delighted to see how affectionately each individual shook hands with the preacher as he passed through the congregation. By the world they were persecuted and despised, which caused them to cleave closer to each other. Often was my heart filled with joy when I met any of them in the street; on which occasions they seldom failed to enquire after the prosperity of the soul. These things appeared to be so much in accordance with the Scriptures, that I considered them very similar to the Christians of primitive times. I attended their regular worship with great exactness and delight, and thought the intervals long between such happy seasons, for the word was indeed made spirit and life to my soul."

In the following year he became a member of the society.

As the new Methodist Chapel in Hockley was approaching completion, the old Tabernacle, being no longer wanted, was disposed of to the General Baptists. It was afterwards sold to a cow-keeper named Barnes; then taken down; and houses built upon the site. The carved wood-work in front of the pulpit was preserved, and found its way to Radford Grove, where it was employed to ornament the interior of an arbour.

1783. On April 4th, the new Chapel in Hockley was opened for divine worship by the Rev. John Wesley, and the Rev. Dr. Coke, both of them appearing in the usual vestments of clergymen of the Established Church. In the morning, Dr. Coke read the service from the Book of Common Prayer, and Mr. Wesley preached from the Epistle of the day, Hebrews ix., 11, 12. The Sacrament of the Lord's Supper was afterwards administered. At five o'clock, Dr. Coke read the evening service, and Mr. Wesley preached from Isaiah iv., 6, 7. On

both occasions the place was excessively crowded.

Hockley Chapel which now became the home of Methodism in Nottingham, was an immense improvement upon the Tabernacle. It was a substantial brick building, measuring 52 feet 9 inches, by 51 feet 2 inches; well fitted up in the interior, with a large gallery; and capable of accommodating comfortably 1000 persons.

It is somewhat surprizing that above a twelvemonth should have been allowed to elapse before the edifice was properly registered as a place of worship. Such however was the fact, as we learn from Bailey's Annals of Nottinghamshire. "On the 22nd of May, [1784] a building called the New Chapel in Goose Gate, was registered for divine worship, the person certifying on the occasion was Matthew Bagshaw, well known for many years in Nottingham as a leading man among the Methodists."

On May 24th, Mr. Wesley came again to Nottingham. He says:—"Saturday, 24th.—I could not leave Buxton till eleven, nor reach Nottingham till after seven; whereas I was to have preached at six. But Mr. Brackenbury came to town just in time to supply my place.

"Sunday, 25th.—I had an easy day's work, as Mr. Bayley assisted me by reading prayers, and delivering the wine at the Lord's Table."

The next day Monday, is unaccounted for in Mr. Wesley's Journal, but it is probable he stayed in the town, and devoted the day, or a portion of it, to writing. This may be reasonably conjectured from the fact that he finished his sermon on Joshua xxiv., 15, at "Nottingham, May 26th, 1783."

The preachers this year were William Myles, John Hampson, jun., George Snowden, supernumerary. Members 573.

William Myles was a native of Limerick, in Ireland, and

when about 17 years of age found salvation while partaking of the Lord's Supper. In the year 1777 he began his Itinerancy. Five years he laboured in his native country, and then came to England. He possessed many excellent qualities, but was very specially distinguished for his open, guileless simplicity. This invested his whole character and conduct with a peculiar charm. His "Chronological History of the people called Methodists," is a most useful and interesting book. For 47 years he continued in the full work of the ministry; but at the Conference of 1824, he settled in Liverpool. Here he continued to preach as often as his declining strength would permit, until his Master called him to his reward on April 17th, 1828, being 71 years of age.

John Hampson, jun., became a Methodist preacher in 1771, and left the Connexion with his father in 1785.

1784. "Thursday, February 5th."—Mr. Wesley writes:—"I went down to Nottingham, and preached a Charity sermon for the General Hospital. The next day I returned to London."

The foundation stone of the General Hospital was laid on February 12th, 1781, by John Smellie, Esq., mayor of the town; and the building was opened for the admission of patients on September 28th, 1782. This glorious Institution was established for the benefit of the sick and lame poor of any county. It is a monument of the liberality of purse and sentiment of its founders, and an honour to the town and county of Nottingham.

Preachers this year, Charles Boon, Samuel Bardsley. Members 562.

Charles Boon entered the ministry in 1771, and "died of an atrophy," to quote the language of the Minutes, "after labouring as a travelling preacher about 24 years. In him

the church has lost an upright, able, and zealous minister ; his acquaintance, a kind and sincere friend ; and his afflicted partner, an affectionate and indulgent husband." His death was peaceful. After lying a few hours, without any struggle or groan, he calmly fell asleep on the bosom of his Saviour, at half-past five o'clock, on Monday afternoon, July 20th, 1795.

Samuel Bardsley was stationed in Nottingham in 1778.

1785. Preachers, Charles Boon, James Bogie. Members 596.

James Bogie was born at Capheaton, in Northumberland, on Feb. 28th, 1757 ; was converted when 15 years of age ; and became a travelling preacher in 1782. A serious, deeply pious man, with good pulpit abilities. He died in Liverpool, October 4th, 1837, aged 81 years.

1786. Mr. Wesley was at Nottingham this summer, and stayed several days. The account of this visit which he gives in his Journal, contains some interesting particulars.

" July 6th, Thursday.—In going to Ilston, [Ilkeston] we were again entangled in miserable roads. We got thither, however, about eleven. Though the church is large, it was sufficiently crowded. The vicar read prayers with great earnestness and propriety : I preached on, ' Her ways are ways of pleasantness ; ' and the people seemed all ear. Surely good will be done in this place ; though it is strongly opposed both by the Calvinists and Socinians.

" We went on in a lovely afternoon, and through a lovely country, to Nottingham. I preached to a numerous and well-behaved congregation. I love this people : there is something wonderfully pleasing, both in their spirit and their behaviour.

" Friday, 7th.—The congregation at five was very large, and convinced me of the earnestness of the people. They are

greatly increased in wealth and grace, and continue increasing daily.

“Saturday, 8th.—I walked through the General Hospital. I never saw one so well ordered. Neatness, decency, and common sense, shine through the whole. I do not wonder that many of the patients recover. I prayed with two of them. One of them a notorious sinner, seemed to be cut to the heart. The case of the other was quite peculiar: both her breasts have been cut off, and many pins taken out of them, as well as out of her flesh in various parts. ‘Twelve,’ the apothecary said, ‘were taken out of her yesterday, and five more to-day.’ And the physicians potently believe, she swallowed them all; though nobody can tell when or how! Which is the greater credulity? To believe this is purely natural? Or to ascribe it to preternatural agency?

“In the evening many felt

‘The o’erwhelming power of saving grace;’

and many more on Sunday, 9th, when we had the largest number of communicants that ever were seen at this chapel, or perhaps at any church in Nottingham. I took a solemn leave of this affectionate congregation, at five in the morning, Monday 10th, not expecting to meet another such (unless at Birmingham) till I came to London.”

The *peculiar* case of the woman in the Hospital, mentioned in the preceding extract, caused a great sensation at the time; and though it is perhaps not possible to explain it fully, sufficient is known to render it unnecessary for us to call in the aid of “preternatural agency.” The woman’s name was Kitty Hudson. She was born at Arnold, in 1765, and when a young girl was left in charge of her grandfather, Mr. White, the sexton of St. Mary’s Church, Nottingham. Kitty used

to sweep the pews and aisles of the church, and when she found any pins and needles, put them in her mouth, in order to save them for a young woman who gave her "tuff" for them. This practice was followed until she could neither eat, drink or sleep, without pins and needles in her mouth. At length she began to feel a numbness in her limbs, and could get but little sleep. Various medical applications were resorted to in vain, and Kitty was then removed to the General Hospital. Here she underwent many operations, both her breasts were cut off; and numberless pins and needles were extracted from her feet, legs, arms, and other parts of her body. She entered the Hospital on Aug. 4th, 1783, and Mr. Wesley saw her there July 8th, 1786. A large portion of this time, though not the whole of it, had been spent inside the Hospital, On two or three occasions she had been discharged as cured but was soon obliged to return. Only a few months elapsed, after her final discharge, before Kitty was married to an Arnold man, named Goddard. They had nineteen children. It is a remarkable fact that for some years Kitty walked twice a day to Nottingham and back as the "Arnold Post." Her husband dying in 1814, she soon afterwards left this neighbourhood, and went to live and die with her friends in Derbyshire.

At the Conference of 1786, an additional preacher was stationed in the Nottingham Circuit, the appointment standing thus; Jonathan Hern, James Bogie, William Heath. Members 700.

Jonathan Hern entered the Itinerant work in 1769, and was expelled in 1791.

William Heath commenced his ministry with his appointment at Nottingham this year, and continued a travelling preacher until the year 1808, when he settled in business.

1787. Preachers, Jonathan Hern, Robert Scot, George

Highfield. Members 800.

Robert Scot only remained in the work eight years, being admitted on trial in 1782, and desisting in 1790.

George Highfield was born at Liverpool, on August 17th, 1761, and was born again on May 8th, 1781. In 1786, he was taken into the Itinerancy by Mr. Wesley, and through the long period of 65 years continued to be a Methodist preacher. Affectionate in disposition, sound in judgment, and prompt in action, he was enabled to render great service to Methodism in times of agitation. Especially was this the case at Huddersfield where the Kilhamites nearly ruined the society. He cheerfully sustained the afflictions of his latter days, and on the night of his death he went to bed repeating a hymn expressive of his joy. He died January 12th, 1852, in the 91st year of his age. Thus did good old George Highfield "come to his grave in full age, like as a shock of corn cometh in his season."

Mr. Wesley came from London to Nottingham this winter, for the express purpose of preaching on behalf of the General Hospital. During his stay he was the guest of Mr Thomas Tatham, Grocer, Postern Place, Middle Pavement.

"November 9th, Friday.—A friend offering to bear my expenses, I set out in the evening, and on Saturday, 10th, dined at Nottingham. The preaching-house, (one of the most elegant in England) was pretty well filled in the evening.

"Sunday, 11th.—At ten we had a lovely congregation; and a very numerous one in the afternoon. But I believe the house would hardly contain one half of those that came to it. I preached a Charity sermon for the Infirmary, which was the design of my coming. This is not a county Infirmary, but is open to all England; yea to all the world; and every thing about it is so neat, so convenient, and so well ordered, that

I have seen none like it in the three kingdoms.

“Monday, 12th.—In the afternoon we took coach again, and on Tuesday returned to London.”

This Charity sermon was upon charity, or love, as the preacher would not fail to tell the congregation the word ought to be translated, the text being 1st Corinthians xiii., 1 to 3.

1788. Died, on March 29th, the Rev. Charles Wesley, aged 79 years and 3 months. As a man he was generous, noble, and affectionate; as a Christian, deeply spiritual and devout; as a preacher, eloquent and persuasive; and as a writer of hymns, unrivalled. To him the Methodist people owe an endless debt of gratitude for that unequalled collection of sacred poetry they now possess.

Mr. John Wesley was now 85 years of age, but he still continued to itinerate amongst the societies in various parts of the kingdom. The Nottingham Methodists, however, were to have only one more opportunity of gazing upon his venerable form. In his Journal he says on Saturday, July 12th, he “went on to Nottingham.”

“Sunday, 13th.—I began the service at ten; but I knew not how I should get to the end, being almost exhausted when I had finished my sermon; when Mr. Dodwell came, who, though very weak through the ague, assisted me in administering the Lord’s Supper to a very large number of communicants. After preaching in the evening, I made a collection for Kingswood School. To-day I had just as much work as I could do.”

The evening discourse was founded upon Proverbs xxii., 6. “Train up a child in the way he should go: and when he is old, he will not depart from it.”

Notwithstanding his exhausting public labours, he seems to have found time during the day to write, wholly or partially,

a long article on the Methodists and Methodism. It is entitled "Thoughts upon a late Phenomenon;" is dated "Nottingham, July 13th, 1788;" and was inserted in the *Arminian Magazine* for January, 1789.

This was the last time Mr. Wesley was at Nottingham. He visited the town 28 times altogether. The following list gives the date of each visit:—

- | | |
|---------------------------|-------------------------|
| 1. 1741—June 11 and 14. | 15. 1770—July 28, 29. |
| 2. 1743—June 24. | 16. 1772—March 21. |
| 3. 1743—July 26, 27. | 17. 1774—March 27. |
| 4. 1743—October 21, 22. | 18. 1776—July 18. |
| 5. 1743—November 26, 27. | 19. 1777—June 18. |
| 6. 1745—February 20. | 20. 1779—July 17 to 19. |
| 7. 1745—May 1. | 21. 1780—July 5. |
| 8. 1746—March 21. | 22. 1782—July 2. |
| 9. 1747—May 16. | 23. 1783—April 4. |
| 10. 1748—June 30. | 24. 1783—May 24, 25. |
| 11. 1753—June 8. | 25. 1784—February 5. |
| 12. 1755—June 16. | 26. 1786—July 6 to 9. |
| 13. 1757—July 29. | 27. 1787—Nov. 10, 11. |
| 14. 1766—March 20 and 23. | 28. 1788—July 12, 13. |

The preachers appointed to the Nottingham Circuit this year were,—Joseph Taylor, Thomas Hanby, Joseph Jerom. Members 810.

Joseph Taylor was born at Duffield, near Derby, in Dec. 1752; became a diligent student of Holy Scripture; a Local preacher; and in 1777, an Itinerant. He was remarkable for his industry, punctuality, and fondness of order. He was habitually frugal and self-denying that he might be able more liberally to relieve the necessities of the poor. As a preacher he was clear, sound and solid in his matter, and gentle, easy and winning in his manners. His brethren showed their appreciation of the sterling excellence of his character by choosing him President of Conference in 1802. After a long

course of useful service, he sat down at Derby as supernumerary ; and on June 22nd, 1830, he was called to his heavenly reward, being in the 78th year of his age.

Thomas Hanby was born at Carlisle, December 16th, 1733. He was converted to God at an early age ; and when 21 years old was taken into the Methodist Ministry by Mr. Wesley. The amiability of his temper, and uniform gentleness of his deportment, were conspicuous on all occasions. His preaching abilities were superior, and his labours were crowned with eminent success. In 1794 he was chosen President of Conference. After his presidential year, he was again stationed at Nottingham, and died while superintendent of the circuit.

Joseph Jerom was admitted on trial as a Methodist preacher in 1783, and desisted in 1798.

On December 31st, a watch-night service was held as usual in Hockley Chapel. Amongst the persons present was Joseph Heath, a gentleman, who had acquired a fortune by bookselling, and now occupied the position of senior councilman. After the service was over, he placed a light in his lantern, and walked home, to all appearance perfectly well in health. His wife was poorly, and he went up stairs to see her. Having sat down in a chair by her bed-side, he said to her, "I have a great pain in my breast," and immediately fell upon the floor. He died in less than an hour, being in the 61st year of his age.

1789. Preachers, Joseph Taylor, Thomas Vasey, John Moon. Members 840.

Thomas Vasey entered the Methodist Itinerancy in 1775 ; went over to America as a preacher, but did not like the rampant republicanism he met with, and therefore only stayed two years ; was ordained by Bishop White, came back to England, and got a curacy ; returned to the Itinerant work

in 1789 ; and continued for many years to labour therein with great zeal and success. From 1811 to 1826 he was engaged, under the direction of Conference, in conducting the Liturgical services in the City Road Chapel, London. Becoming too infirm for the proper discharge of his public duties, he retired to Leeds as a supernumerary, but his time was at hand : and on December 27th, 1826, he died suddenly in the 81st year of his age.

John Moon was converted when about fourteen years of age. In 1774 he became a travelling preacher, and continued to preach for 27 years. He was, to use the language of the Minutes, "an upright, holy man," and "was well received among those who feared God."

1790. Mr. T. Tatham, who had joined the Methodist Society in 1783, now began to preach. His first attempt was made under the following circumstances. A local preacher named Hanley, often called Doctor Hanley because he practised vaccination, had called at the village of Plumtre, and standing upon a large stone in the road near the Plough public-house, had preached to a few people who came to hear him, promising in conclusion that if any one of them would open a house, he would send them a preacher on the following Sabbath. A house was offered, and at Doctor Hanley's solicitation, Mr. Tatham went and preached on John iii., 3, in a thatched cottage belonging to Isaac Hubbard. The room was filled with people, chiefly females, who were so much pleased with the service, that they pressed the preacher to come again. He yielded to their importunity, and the preaching was continued regularly for several months, when it was removed to the neighbouring village of Normanton.

A singular preaching excursion with which Mr. Tatham was connected took place about this time, and deserves recording.

In 1789 a young man—a Methodist—came to live at Nottingham, and soon afterwards felt an impression that he ought to preach. This was mentioned to Mr. T. Vasey, who sent him to Lenton to make a trial. Mr. Tatham went with him, and gave him all the encouragement he could. The young man groaned very much on the way, and at length coming to a ditch he jumped into it, and kneeling down in a bed of nettles, bursts into an agony of prayer. Mr. Tatham, who was devoutly hoping no one might hear him, saw a man come from the opposite side of the field, and stand to listen, then move a little, and listen again. He must have heard enough to satisfy him respecting the cause of the young man's earnest supplications, for he hastened to Nottingham, and back again to Lenton where he resided. He told his wife, who was a Methodist, and whom he had often persecuted, that he was going to the preaching, for he had heard a man pray who he was sure was no hypocrite. He went, heard the sermon, got converted, and became a valuable member of the Methodist Society. The young man, whose earnest prayers and preaching were thus blessed, became the Rev. John C. Leppington. He entered the ministry in 1795, and died rejoicing in God in April 3, 1833.

Preachers this year, John Moon, Miles Martindale, Richard Elliott. Members 910.

Miles Martindale entered the society at 21 years of age, became a local preacher, and in 1789, a travelling preacher. For 27 years he actively discharged his ministerial duties, when he was appointed, by Conference, Governor of Woodhouse Grove School. This important and responsible situation he filled for several years to the entire satisfaction of his brethren, whose public thanks he received only two days before his death. He died on August 6th, 1824, in the 68th year of his age.

Richard Elliott was quite a young man, and Nottingham was his first appointment. He preached usefully and well for thirteen years, when he gave up the Itinerancy, and settled as a druggist at Huddersfield. After six years of shop-keeping he got tired of it, and in 1809 offered himself again to Conference, when his former brethren "received him in much love." His public labours were not of long duration; for to quote the Minutes, "a fever superinduced, terminated his valuable life on the 7th of July, 1813, in the 45th year of his age."

The village of Blidworth was at this time favoured with a gracious revival of religion, and Mr. John Moon, superintendent preacher, sent an account of it to Mr. Wesley. It is inserted in the *Arminian Magazine* for June, 1791. We make some extracts from this interesting narrative, which is entitled, "An Account of the Revival at Blidworth, near Nottingham, in a Letter to the Rev. J. Wesley."

"After the preaching on Sunday evening, September 13th, 1790, some friends stayed to pray with two women, who were in great distress. While they were engaged in prayer, a young man began to cry for mercy as from the depth of hell, and soon after, his younger brother. The cries of the distressed were very affecting. The two women fainted beneath their load. A few friends continued in the chapel with them till ten o'clock, and then accompanied them home. One of the young men was set at liberty about half-past eleven, and the other at a quarter-past twelve o'clock. We believe their conviction began partly, on hearing of their brothers' conversion at Nottingham. We had such an out-pouring of the Spirit, that there was scarce a soul unaffected. Some of the believers were so happy in God, that they could scarcely contain themselves.

"On Monday night, September 14th, a few friends met at

a house to praise God for the blessing bestowed upon them the night before. While one was at prayer, a woman was uncommonly affected, and remained in the greatest distress imaginable, till between one and two o'clock; when the Lord set her soul at liberty. Another received the blessing as she went home; and another the same night.

"On Tuesday night we had a prayer meeting; and it was a blessed time indeed. Many believers were so overwhelmed with the love of God, that they had scarce the use of their bodily powers. Wednesday.—A boy fifteen years of age, was brought into the liberty of the sons of God.

"On Sunday morning, September 20th, one of the local preachers preached on, 'He became poor, that we through his poverty might be made rich;' when one man roared out for the disquietude of his soul. In the evening, Mr. A. preached an alarming discourse on 'They made light of it.' When the preaching was ended, some friends stayed in the chapel to pray with two or three that were greatly distressed. In a short time six more cried out from a feeling sense of their having sinned against God. They continued in prayer with them for some hours, during which time one young man found peace.

"On Monday, a young woman could praise God having found redemption in the blood of Christ, and was happy beyond expression; and on Wednesday, another man could testify that God, for Christ's sake, had forgiven him all his sins. At the same time also another young man found rest to his soul, who had been in great distress for days. He cried out in the most dreadful manner; sometimes he thought he saw hell, and the devils ready to drag him into it; while his groans were enough to pierce the hardest heart. But he can now rejoice with joy unspeakable, and full of glory.

“On Friday, a boy could praise God and sing redeeming love. He came at first to mock ; but was soon struck to the heart, and found no rest, till he found peace through believing. Sunday 27th, was a blessed day to many souls. On Monday morning a woman found Christ to the joy of her soul ; and at night a man was set at liberty.”

This glorious work of soul saving went on some weeks longer, and many remarkable conversions took place.

1791. On Wednesday, March 2nd, at a little before ten o'clock in the morning, at his own house in City Road, London, died JOHN WESLEY, Founder of Methodism, in the 88th year of his age, and 66th of his ministry. “He was a burning and a shining light ;” the Christian Apostle of the eighteenth century ; a truly great and good man ; and worthy of being classed with those foremost men Moses, Elijah, Paul, and Luther. In character and conduct he strikingly resembled the Apostle of the Gentiles ; and it would be hard to say in what he would have been inferior to that unequalled man, if he had been favoured with the same special divine inspiration. Through all time—at the great day—and in eternity itself, myriads of mankind shall gratefully called him blessed.

The poet Cowper has drawn a sketch of him, as beautiful as it is just and true :

“O, I have seen, (nor hope perhaps in vain,
Ere life go down to see such sights again,)
A Veteran Warrior in the Christian field,
Who never saw the sword he could not wield.
Grave without dulness, learned without pride,
Exact yet not precise, though meek, keen-eyed.
A man that could have foiled at their own play,
A dozen would-be's of the modern day.
Who, when occasion justified its use,
Had wit as bright as ready to produce.

Could fetch from records of an earlier age,
Or from Philosophy's enlighten'd page,
His rich materials, and regale your ear
With strains it was a privilege to hear.
Yet, above all, his luxury supreme,
And his chief glory was the Gospel theme :—
There he was copious as old Greece or Rome,
His happy eloquence seem'd there at home.
Ambitious not to shine, or to excel,
But to treat justly what he loved so well."

The personal appearance of this apostolic man has been minutely described by one who knew him well, and observed him closely.

"The figure of Mr. Wesley was remarkable. His stature was low ; his habit of body in every period of life, the reverse of corpulent ; and expressive of strict temperance and continual exercise : and notwithstanding his small size, his step was firm, and his appearance, till within a few years of his death, vigorous and muscular. His face, for an old man, was remarkably fine ; a clear smooth forehead, an aquiline nose, an eye the brightest and most piercing that can be conceived ; and a freshness of complexion, scarcely ever found at his years and expressive of the most perfect health ; conspired to render him a venerable and interesting figure. Few have seen him without being struck with his appearance ; and many who had been greatly prejudiced against him, have been known to change their opinion, the moment they were introduced into his presence. In his countenance and demeanour there was a cheerfulness mingled with gravity ; and a sprightliness, which was the natural result of an unusual flow of spirits, and yet was accompanied with every mark of the most serene tranquillity. His aspect, particularly in profile, had a strong character of acuteness and penetration.

"In dress, he was a pattern of neatness and simplicity. A narrow-plaited stock, a coat with a small upright collar, no buckles at the knees, no silk or velvet in any part of his apparel; and a head as white as snow, gave an idea of something primitive and apostolic: while an air of neatness and cleanliness was diffused over his whole person."

Throughout the whole Methodist Connexion the death of Mr. Wesley caused a profound sensation. All the ministers and many thousands of the people went into mourning for him. The pulpits everywhere were covered with black cloth, and a funeral sermon was preached in every place. At Nottingham, a discourse was delivered on the solemn occasion by the Rev. John Moon, superintendent of the circuit.

On July 26th, the 48th Methodist Conference assembled at Manchester. During his life-time Mr. Wesley was of course perpetual President: but now the preachers for the first time had to choose one from among themselves. The choice fell upon Mr. William Thompson. Dr. Coke was appointed Secretary.

The preachers stationed at Nottingham were Thomas Carlill, William Butterfield, John Beaumont, Thomas Wood. Members 1000.

Thomas Carlill became an Itinerant preacher in 1762, and laboured with ability and success for 36 years, when "a very painful asthmatic complaint" compelled him to become a supernumary. The only draw-back to his efficiency when in the work, was in the opinion of his brethren, the occasional "sallies of an exuberance of facetious wit," in which he indulged. On the Sunday before his death he preached twice; and on Tuesday, August 4th, 1801, he entered into rest.

William Butterfield was born near Halifax, in Yorkshire; entered the ministry in 1784; preached faithfully and acceptably

for nearly eleven years; was then attacked with inflammation in the brain; and died at Darlington, in Yorkshire in 1794.

John Beaumont began to travel in 1786, and as the Minutes somewhat curiously remark, "during some part of his Itinerancy among us, was rendered both acceptable and useful." His musical talents were considerable. He travelled 36 years, and died at Macclesfield, on Nov. 8th, 1822, in the 61st year of his age.

Thomas Wood was born in the parish of Flixton, near Manchester. At the age of 19 he was converted to God, and admitted into the Methodist Society. In 1787 he became an Itinerant preacher. He was a superior man, and obtained the degree of Master of Arts. On January 8th, 1826, he died at Newcastle-upon-Tyne, in the 61st year of his age, and 39th of his ministry.

This Conference (of 1791) felt that it was absolutely necessary to devise some plan for supplying the want of Mr. Wesley's personal and constant superintendence over preachers and people during the year. The result was that circuits were formed into districts, and district meetings instituted.

"Q. What regulations are necessary for the preservation of our whole economy as the Rev. Mr. Wesley left it?—A. Let the three kingdoms be divided into districts: England into nineteen districts; Scotland into two; and Ireland into six." The Nottingham District included four circuits; viz. 1st, Nottingham. 2nd, Derby. 3rd, Leicester. 4th, Northampton.

1792. The 49th Conference opened in London on July 31st; Alexander Mather being chosen President, and Dr. Coke, Secretary.

Preachers appointed to Nottingham, William Thom, John Beaumont, Thomas Greaves, John Furness. Members 1140.

William Thom was admitted on trial as a Methodist preacher in 1774, and turning Kilhamite, desisted in 1797.

Thomas Greaves began as an Itinerant in 1790, and was quietly dropped from the Minutes in 1797, for some cause now unknown.

John Furness was born at Stony-Middleton, in Derbyshire, September 14th, 1760; joined the Methodist Society at Sheffield, in 1781; entered the ministry in 1788; and fulfilled his duties as a Methodist preacher for 40 years with credit to himself and benefit to the people. In 1828 he was obliged by his infirmities to become supernumerary; and on April 26th, 1830, his Master called him home.

Chairmen were this year first appointed by the Conference to the several districts. Mr. Joseph Taylor, superintendent of the Ashby-de-la-Zouch Circuit, being made the Chairman of the Nottingham District.

1793. The 50th Annual Conference began at Leeds, on July 29th; John Pawson, President, and Dr. Coke, Secretary.

Newark was now separated from the Nottingham Circuit, and became the head of a new circuit. The preachers appointed to Nottingham were,—William Thom, James Hall, James Buckley. Members 1180.

William Thom was appointed Chairman of the Nottingham District.

James Hall was born at Borage, near Manchester, in 1751; became a Methodist preacher in 1776; and was expelled in 1798.

James Buckley entered the ministry in 1791, being only 19 years of age, and “for 48 years occupied an honourable rank in the Wesleyan ministry, was greatly beloved by his brethren, esteemed by the people among whom he laboured, and rendered extensively useful.” In 1832, he became a supernumerary;

and on August 24th, 1839, he went home to God.

The first Wesleyan Chapel at Bulwell was erected this year. The foundation stone was laid by Mr. Hall, of Basford; and a blind local preacher named Grundall, preached at the opening on Psalm cxxii., 9,—“Because of the house of the Lord our God I will seek thy good.”

1794. The 51st Methodist Conference opened at Bristol on July 28th. President, Thomas Hanby; Secretary, Dr. Coke, as usual.

Preachers stationed at Nottingham, Zechariah Yewdall, Thomas Longley, Jasper Robinson. Members 960.

Thomas Longley was appointed Chairman of the District.

Zechariah Yewdall was born November 8th, 1751; joined the society in 1771, and entered the Itinerant work in 1779.—“His ministry was made useful chiefly to the truly pious, or to those who earnestly desired to be so.” He died on February 3rd, 1830; his last words being “God is love;” “Jesus is precious;” and “I am going to God.”

Thomas Longley was born in the parish of Dewsbury, Yorkshire, in 1743; and at the age of 37 became a travelling preacher. From 1780 until three years before his death he laboured in the work with general acceptance, loving and enforcing both the doctrines and discipline of Methodism. He was then compelled by declining health to retire as supernumerary; and on Friday morning, March 17th, 1809, an apoplectic fit ended his life of usefulness, in the 66th year of his age.

Jasper Robinson entered the work in 1776, and exhibited for above 20 years, a meek and gentle spirit, a deep affection for the people among whom he laboured, and a complete personal devotedness to God. On December 6th, 1797, he was called to his reward, at the age of 73 years.

Ever since the death of Mr. Wesley, the Methodist Connexion had been in a state of great and increasing uneasiness. Every year matters got worse and worse. The first and principal cause of contention was the administration of the Sacrament of the Lord's Supper by the preachers; but other ecclesiastical questions were soon imported into the discussions, and became prominent. The Methodists in general at that time had no means of partaking of the Sacrament without going to the church for it; and though this inconvenience was submitted to during Mr. Wesley's life, when he died many of the people were determined to submit to it no longer. The result was, the division of the Connexion into two hostile parties. One party (which included many of the trustees of chapels) strenuously contended for the *old plan*, as it was called, viz.—that the Methodists should remain in strict connection with the Established Church, and continue to receive the Sacrament from the clergy; while the other party as resolutely advocated the *new plan*, viz.—that the Methodist Societies should henceforth receive the Sacrament from the hands of their own preachers. This dispute was conducted with much warmth and determination on both sides, party feeling ran high, and the Conference was placed in a position of extreme embarrassment. After calmly considering the subject, the Conference of 1791, (the first after Mr. Wesley's death) adopted the following minute:—"Q. Is it necessary to enter into any engagements in respect to our future plan of economy?—A. We engage to follow strictly the plan which Mr. Wesley left us at his death."

This decision was variously interpreted, and the contending parties became warmer and more resolute continually.

In 1792 the Conference was besieged by the advocates both of the old and new plan. After much consideration

and prayer, it was determined to decide the matter by lot. This was done ; and the result was embodied in the following resolution :—

“The Lord’s Supper shall not be administered by any person among our societies in England and Ireland, for the ensuing year, on any consideration whatsoever, except in London.”

When the Conference assembled in 1793, it was found that some concession must be made to the societies who demanded the Sacrament from their own preachers, or a division would probably take place. It was therefore resolved :—

“That the Sacrament of the Lord’s Supper shall not be administered by the preachers in any part of our Connexion, except where the whole society is unanimous for it, and will not be contented without it ; and even in those few exempt societies, it shall be administered, as far as practicable, in the evening only, and according to the form of the Church of England.”

The Conference of 1794 made a further concession, and the names of ninety three places where the Sacrament was to be administered were published in the Minutes. Amongst these earliest places which obtained the privilege, we find Nottingham, Mansfield, Calverton, Bulwell and Blidworth.

1795. The 52nd Conference assembled at Manchester on July 27th. Joseph Bradford, President ; Dr. Coke, Secretary.

The preachers appointed to the Nottingham Circuit were :—Thomas Hanby, Thomas Longley, Thomas Greaves. Number of members reported 1100.

Thomas Hanby was Chairman of the District.

The Connexion being now in a state of great excitement and agitation respecting the Sacramental, and other disciplinary questions, the Conference endeavoured to restore peace,

by adopting "Articles of Agreement for General Pacification." Moderate and candid men were satisfied with these new arrangements, but a small and violent party persisted in disturbing the societies as much as possible.

1796. The annual meeting of the preachers in the Nottingham District was held in May, and as some misleading statements had been published respecting the preachers' allowance, it was resolved to issue a full and correct explanation. The whole receipts and expenditure of a Methodist preacher with a wife, family and servant, were minutely put down, and printed in a pamphlet for the information of the societies. From this statement it appears that in a circuit like Nottingham the sum of £25 5s. 8d. per annum had to provide food for five persons (the maid inclusive,) and all the wearing apparel necessary for the wife and three children. That is,—there was the large sum of not quite 16 $\frac{3}{4}$ d. per day to buy food and clothing for all the family! This will allow to each person 3d. per day for victuals, and leave a mighty balance of £2 9s. 5d. for a whole year's raiment. With regard to the preacher himself, the provision was as follows:—The plan of the Nottingham Circuit only permitted him to board at home every third week. During the two weeks he was away from home, he was entertained by the societies where he happened to be preaching, and therefore received no pay. For the third week, which he spent with his wife and family, he was allowed by the Nottingham Stewards, the prodigal sum of 10s. 6d.! And yet these men, starving on these scanty pittances, were accomplishing, under God, a glorious moral and religious revolution in the hearts and lives of thousands of their countrymen.

On July 25th, the 53rd Conference opened in London. Thomas Taylor, President; Samuel Bradburn, Secretary.

Preachers stationed at Nottingham :—Thomas Hanby, Thomas Bartholomew, George Lowe. Members 1078.

Thomas Hanby was again appointed Chairman of the Nottingham District.

Ecclesiastical questions were still angrily debated amongst that portion of the societies, which the Plan of Pacification had failed to pacify. The chief advocate of this rebellious faction was a young preacher named Alexander Kilham. He was born at Epworth, on July 10th, 1762; and when 23 years of age, offered himself to Mr. Wesley for the Itinerant work. He was accepted, and at the Conference of 1785, was appointed to labour in the Grimsby Circuit. He seems to have imbibed the levelling doctrines so common at that revolutionary period, and thought he should like to apply his notions, by way of experiment, to the Methodist Connexion. For some years he employed himself in writing and circulating anonymous letters, addresses, and pamphlets; but towards the latter end of the year 1795 he came out boldly with a pamphlet entitled, “The Progress of Liberty.” This abusive and slanderous publication led to his expulsion from the Connexion. He immediately became the recognized leader of the disaffected portion of the people; and after another twelve months of agitation, a formal separation from the old body took place.

Alexander Kilham had no doubt some good qualities, but he laboured under a serious failing which spoilt everything. His conscience was defective. If it had not been so, he would have voluntarily retired from the Methodist Ministry when his views became so utterly antagonistic to John Wesley’s Methodism. In the year 1789 he said in his diary :—“I am resolved to continue an Itinerant preacher, as long as my life and health continue, *provided there be no alteration*

after Mr. Wesley's death, that shall make it most advisable to desist." Yet, after Mr. Wesley's death, he himself wanted to revolutionize the system, and had to be expelled because he was determined to force his crotchets upon other people! In his "Progress of Liberty" and other publications, Mr. Kilham abused his brethren most shamefully,—representing them as tyrants and oppressors; as holding the people in bondage; as being despotic as the papal hierarchy; as practising priestcraft; as treading in the steps of persecuting Nero, and the great whore of Babylon; and yet he says he expected his brethren would *persecute* him for writing so prettily about them! The man with this faulty conscience claimed the right to throw any amount of dirt at his brother preachers; but when they stood up in their own defence, and rebuked their calumniator, he called it persecution. Such behaviour is only rescued from the charge of wilful perversity on the ground of his deranged moral sense, and defective conscience.

On October 17th, Thomas Tatham and Joseph Woodhouse, who had been stewards of the society at Nottingham during the past year, were unanimously appointed by the leaders' meeting to fulfil the duties of the stewardship for the year ensuing. A few days after this appointment, Mr. Tatham received a most extraordinary visitation from the Holy Spirit, and his soul became so enraptured with the love of God, that he could not attend to his worldly affairs, and knew not what to do. On the following Monday evening, Oct. 24th, he went to the weekly meeting of the leaders, and after the ordinary business had been transacted, he boldly declared what God had done for his soul. There were eleven leaders present, and they were all so deeply affected, that they sobbed and cried like children. And thus they continued, profoundly

humbled before God, confessing and bewailing their sins, sometimes three or four together, until eleven o'clock. Mr. Tatham went home, happy beyond measure, and spent the whole night in prayer and thanksgiving. Mr. Woodward (a brother leader) was so full of joy the next day that he could not attend to business; but took his horse and rode upon the forest, where he spent the whole day in blessing and praising God. On the following Wednesday, there were about 200 people present at the prayer meeting; Mr. Tatham related his experience; and three or four souls were set at liberty. On the next Sabbath, both during the morning and evening services, he felt constrained to rise in his pew (a front one in the gallery) and address the congregation. The effect was electrical; nearly every countenance turned pale (we quote his own account) and tears in great abundance flowed down the faces of a vast number, while others, struck with conviction, became penitent, and obtained mercy through a sin-pardoning God. This remarkable out-pouring of the Holy Spirit, first upon Mr. Tatham, and then upon the society at large, led to a great revival of religion amongst the people; and at the following Conference an increase of above 300 members was reported.

On Christmas-day, the venerable Thomas Hanby, superintendent of the Nottingham Circuit, preached three times, and met four or five classes. In the evening, he was tired and unwell. The next morning he was much worse. Medical aid was procured, but proved to be unavailing; and on Thursday, Dec. 29th, at a quarter-past eight o'clock in the evening, while his two colleagues were praying with him, this very holy and devoted man, without sigh or groan, calmly fell asleep in Jesus. His body was interred in Hockley Chapel on the following Monday.

1797. In March of this year, Daniel Isaac who had recently come to reside at Nottingham, and had obtained a situation in Messrs Smith's Bank, received his first ticket of membership in the Methodist Society. George Alvey who was his leader, would have no idea what an eminent Methodist preacher his new member was destined to become.

On July 31st, the 54th Conference began at Leeds. Thomas Coke, President: Samuel Bradburn, Secretary.

Preachers appointed to Nottingham:—Thomas Bartholomew John Reynolds, George Lowe. Members 1400.

Thomas Bartholomew was the Chairman of the District. He has been described as being, "rather stout, plain, somewhat stern in the expression of his face, and in his manner. Sensible; not popular; acceptable; sincere." He began to travel in 1782, and continued in the work nearly 38 years. That he was a diligent student is shown by the knowledge he acquired of the Latin, Greek, Hebrew and Syriac languages. When urged by his medical attendant to settle his affairs, as death could not be long deferred, he replied, "I know it; I have nothing to do. All is settled. All is right, both for time and eternity."

George Lowe was born at Levenshulme, near Manchester, in 1750; was convinced of sin under the preaching of Mr. Samuel Bardsley, who was then a local preacher; soon afterwards joined the Methodist Society; and in the year 1788 became an Itinerant. For 20 years he continued in the full work, labouring with great success. In 1808 his health failed, and he became a supernumerary. His brethren speak of his preaching as being "marked by a peculiar solemnity and impressiveness;" and of his deportment as exhibiting "such seriousness, cheerful piety, benevolence, and rectitude, as greatly endeared him to the people among whom he laboured."

He died August 19th, 1839, in the 89th year of his age.

The contentions which had torn the Societies ever since the death of Mr. Wesley, now reached a crisis. The Conference had done its utmost to restore peace, and by the various regulations it had adopted respecting the management of finance, the power of superintendents, and the privileges of laymen, had settled the disciplinary arrangements of the Connexion upon a basis indisputably equitable. But the democratic faction would be satisfied with nothing short of an entire subversion of Methodism as it was, and a division was the necessary result. On August 9th the "new Itinerancy" was formed at Leeds, with Alexander Kilham as its guiding genius.

The Conference speaking of this secession in the Address to the Irish Brethren, remarks :—" We thank you for sympathizing with us on account of the contentions which have so injured our Connexion. But the Lord has been with us, and has overruled all for the best. A division has taken place, but in the gentlest manner we could expect, only three travelling preachers having left us ! We shall lose all the turbulent disturbers of our Zion,—all who have embraced the sentiments of Paine, and place a great part of their religion in contending for (what they call) liberty. The vine which the Lord has planted among us with His own right hand, needed to pass through this pruning and purgation. At the same time, all our watchfulness and diligence should be employed, that the wheat may not be destroyed with the tares. For the loss of the latter we have reason to be thankful to God. And we trust and believe that he will preserve our dear, faithful brethren from all the attacks of Satan and his emissaries. The Captain of our salvation is stronger than the demon of discord, and he will in His good time drive him back to the hell whence he came."

Probably no town in England suffered more from this secession than Nottingham. Here were 27 leaders and 600 members. Hockley Chapel was the only Methodist Chapel in the town. When the split took place, 19 leaders with a majority of the trustees, and 320 members, separated from the old Connexion; took away the chapel; and left the 280 members, and 8 leaders, who remained loyal to Methodism, without a place wherein to worship. Four chapels in the circuit were also alienated from us; but to their honour be it recorded, nearly the whole of the country people continued faithful. The division in the town was, for a time disastrous; and the few official men who remained steadfast and unmoveable in that trying period deserve our gratitude and applause. Good old Matthew Bagshaw was firm; Thomas Tatham, though he wavered a little at first, soon became decided; and the names of John Platts, Samuel Woodward, John Adams and Edward Sadler, likewise deserve honourable mention.

The old and true Methodists being thus unrighteously expelled from their own chapel, solicited and obtained the occasional use of chapels belonging to other denominations. The General Baptists kindly lent the Old Tabernacle, and in it the Rev. William Bramwell (who was on a visit to the town) preached immediately after the Conference, on Micah vii., 9, and Ecclesiastes xii., 13, 14. Other chapels were also placed at their service; but in a short time Beck Barn was secured, and fitted up as a regular place of worship until another chapel could be built.

1798. The following interesting account is given by Mr. Tatham. "At the division of the Methodist Body in the year 1797, the society in Nottingham, being deprived of their chapel, had no place of worship in which to assemble. They were consequently under the necessity of erecting a new one;

but they found it difficult to procure a piece of land suitable for the purpose, because the boundaries of this town, being limited by the common-right to the fields which surround it, very plot of ground in the interior of the town is very dear. For nine months we had been on the search; during which we made application for such pieces of land as we deemed eligible, but all without effect. No one would sell us any land. The most desirable situation was a paddock belonging to the late John Sherwin, Esq.; and various were the applications made in our behalf. But this gentleman refused to accommodate us with any part of his estate. Thus all our attempts were frustrated. But our extremity was the Lord's opportunity; for at the very time when we were ready to despair of finding a situation, our worthy friends, the late Mr. Henry Longden and Mr. Bramwell, came over from Sheffield to see us. This was on the 28th of May, 1798. The next morning I had a private interview with Mr. Bramwell, when he asked me if we had procured a piece of land for the chapel. To which I replied in the negative, assuring him that there was not one suitable place in the town for which we had not endeavoured to make interest, and yet had applied without success. He heard me with much attention, and then said, 'brother Tatham, let us pray about it.' In his prayer he said, 'The earth is the Lord's, and the fulness thereof,—the cattle also upon a thousand hills. The hearts of all men are in His hands, and He can turn them as rivers of the south.' He then most feelingly described our situation, crying 'Lord! Thou seest their necessity, and I believe Thou wilt provide a piece of land for them on which to build this chapel.' And soon afterwards, with increasing faith, he said, 'Lord! I believe Thou wilt find them a piece of land this day.' Which expression he repeated several times, laying a particular em-

phasis upon THIS DAY. Perhaps no one ever entertained a higher opinion of Mr. Bramwell's faith and prayer than myself; yet, even in the face of that promise which I had frequently seen fulfilled, Mark xi., 24, 'Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them;' when I called to remembrance the various applications we had made, and the disappointments which had followed, I found it difficult to believe against hope.

"But the Lord's thoughts are not as our thoughts, nor are His ways as our ways. After breakfasting at Mr. Bartholomew's, (then our superintendent preacher,) we agreed to search the town for some other piece of land. But in a short time I was called off upon business, and could not afterwards meet with my friends, although I sought them the whole afternoon. I afterwards found that Mr. Bramwell and Mr. Longden had gone to Mr. Sherwin's paddock, which we had entirely despaired of obtaining. It will be necessary to observe, that John Fellows, Esq., has a garden at the back of his house, which adjoins the theatre on one side, and Mr. Sherwin's paddock on the other. Mr. Longden, on his return stated that they had seen some land near the theatre suitable for the purpose. I asked if it belonged to Mr. Fellows, because I had recollected that he had a garden near the theatre; to which he replied, 'I think that is the gentleman's name.' I then remarked,—'We have long sought in vain; and in some instances, have endeavoured to conceal our intention of building a chapel. We will now go openly. I will wait upon Mr. Fellows, and ask him if he will sell us a part of his garden as a site for a Methodist chapel.' I did so; and after a short pause, that worthy gentleman said, 'I will let you have it.'

"Soon after my return, I discovered that the land which

was promised to me, though the most eligible in that part of the town, was not the same as that on which Mr. Longden had fixed. He had seen Mr. Sherwin's paddock; and not knowing that it had been often refused to us, he considered it a most excellent situation. When he related the result of his search, he mistook Mr. Sherwin's name; and gave me to understand that the lot of which he approved, belonged to Mr. Fellows. But being a stranger in Nottingham, he had forgotten the name of the real owner, and was quite undesignedly the cause of my going to Mr. Fellows, with whom I happily succeeded. How mysterious are the ways of Providence! For it so happened that two circumstances, trivial in appearance, (viz. my absence from the friends who went to look at the ground, and Mr. Longden's mistake in substituting the name of Fellows for Sherwin,) put us that day in possession of the site of land upon which our chapel was afterwards built. And all this appeared to be done, that the prayer of faith might have its accomplishment. Now 'all things are possible to him that believeth.'"

On June 13th, at half-past four o'clock in the afternoon, Mr. Tatham laid the foundation stone of the New Chapel in Halifax Place, then called Halifax Lane, otherwise Jack Nuttall's Lane. During the two previous days the members and friends had been busily employed in getting away the soil. "The foundation of the above building" says Mr. Tatham, "was dug out and cleared away by the extraordinary exertions of our friends, without any expense, during the two preceding days, although the rock in some places was ten, in others six, and in none less than three feet, below the surface of the earth; but the joy of the Lord being their strength, every mountain became a plain."

On July 30, the 55th Conference opened at Bristol. Joseph

Benson, President ; Samuel Bradburn, Secretary.

To Nottingham were appointed,—John Reynolds, William Bramwell, Richard Pattison. Members in the circuit 1100.

John Reynolds was Chairman of the District. His life and ministry were usually protracted. He was born at Coventry, Nov. 6th, 1759 ; became a Methodist preacher in 1785 ; and after faithfully serving two or three generations, he died at South Lopham, in the Diss Circuit, on August 17th, 1851, in the 92nd year of his age, and the 66th of his ministry. He was an instructive and practical preacher, a firm disciplinarian, a careful student, and a thoroughly conscientious man. "To his appointments," it is said, "he attended with the utmost punctuality, and in pastoral visitation he took ever-growing delight."

William Bramwell was admitted into the Itinerant work in 1786, and laboured with extraordinary zeal and success for 32 years. His appointment to Nottingham at this time was attended with the most blessed results. Many hundreds of sinners were in this circuit alone converted under his ministry. His death occurred with startling suddenness in a public road at Leeds, very early in the morning, August 13, 1818. He was only 59 years of age.

Richard Pattison became a Methodist preacher in 1791, and was sent as a missionary to the West Indies. He returned for one year and was put down for Nottingham. In 1799 he was again at his mission work, and continued in it for several years. He then came back to England, where he exercised his ministry with general acceptance, until the year 1835, when he sat down as supernumerary. He died on Sunday, December 29th, 1839, in the 70th year of his age.

At the Conference (1798) it was asked:—"Q. What can we do for our brethren who have had their chapels and

houses taken from them?—"A. This year we will assist Nottingham and Huddersfield, as they are places of the greatest importance. First, by subscribing something handsome ourselves; and secondly, by dividing the kingdom between these two places, and making a public collection in all our chapels, as soon as convenient after the first Quarter-day. The following districts are appointed for Nottingham:—London, Northampton, Norwich, Bristol (except Bristol itself,) Salisbury, Plymouth-Dock, Redruth, Wales, York, and Grimsby. And the following districts are appointed for Huddersfield:—Birmingham, Cheshire, Manchester, Halifax, Leeds, Whitby, Whitehaven, and Newcastle."

The Preachers assembled in Conference subscribed £77 13s. towards two new chapels to be built; and it was agreed that two-thirds of the money collected in the Connexional effort should be given to Nottingham, and one third to Huddersfield.

Mr. Thomas Tatham travelled much, and laboured hard, in various parts of the kingdom, in collecting money for the Nottingham Chapel. The following document would doubtless be of great service to him.

"Rev. A. Mather and Rev. J. Pawson, to the Assistant of every Circuit where brother Tatham comes.

London October 18th, 1798.

Very dear Brother,

The case of Nottingham and Huddersfield being very singular, as you will see in the printed statement, they loudly call for every exertion. We have therefore requested our brother Tatham to accompany you in making the collections, as far as his own private affairs will permit.

What we desire of you is:—1st. That you would be so

kind as to accompany him to the houses of our principal friends in every large society, to receive what they please to subscribe; and then make the collection in the seats of each considerable society, while he is with you; leaving it to you to preach, or get him so to do, at the time. 2nd. That you would add to this favour, that of publishing and enforcing the statement to our friends in the smaller societies in your circuit; and collecting in the same manner, and remit the money to him; it being exceedingly wanted for paying the workmen's bills which press them much. Or, if you would be so good as to engage any brother who travels with you, in what part of this work you please, so as to get it out of the way as soon as you can, you will greatly oblige your, in love to each, as if named, affectionate friends and brethren,

A. MATHER,

J. PAWSON.

N.B. Mr. Thomas Tatham, grocer, of Nottingham, is a leader, local preacher, and has been our steady, yea, chief friend, ever since, and long before, the separation; and now a principal person in purchasing the premises, and carrying on the building; whose praise is deservedly known in all the churches in that district, and sundry other parts of our connexion.

A statement explaining the peculiar circumstances in which the Nottingham Society was placed, was drawn up and printed. The following is a copy:—

“A BRIEF STATE OF THE CASE OF OUR BRETHREN IN NOTTINGHAM.

This society had a convenient chapel, two dwelling houses for their preachers and their families, with a stable and other offices, all upon the same trust premises. By sundry subscriptions, donations, and collections made by order of the Conference, in many of the principal

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societies in the connexion, together with the surplus arising from the seat rents and other contributions of the society, the debt was reduced to about fifteen hundred pounds on the whole of the above freehold estate, and settled upon the trustees for the mutual benefit of the people and preachers.

But this debt was no burthen to any, or the community, as five hundred pounds were on a mortgage, and the rest was on bonds given by some of the trustees, and several members of the society, who still remain with the Conference; and the income was such as fully provided for all demands, and allowed a surplus annually, towards reducing the principal. These were their circumstances till the Conference in 1797, when one of the trustees returning from Leeds, united with others, took the advantage of the preacher's absence, and called a meeting of the society. Among sundry other things, he told them, that the preachers were divided, and that twenty of them had actually left the Conference by that time, and separated from the connexion, assigning reasons why they should do the same; and in order to prevail on them so to do, assured them, that he was fully persuaded, that before the letter he intended to send off that night to Leeds, with the result of that meeting, could arrive there, he should not wonder if thirty, or forty, fifty, yea, an hundred had left the Conference: and thus prevailed on many to separate with him and the other trustees who joined him herein, and in sending a resolution to the Conference, that they would not receive any preachers sent by them into that chapel; although their deeds of trust required them to receive none else. Thus was the society nearly equally divided, and those who adhered to the Conference deprived of all their right in that chapel. And when the preachers appointed by the Conference arrived, they received papers forbidding them the use of that chapel and pulpit; both of which were guarded, so that they could not enter them.

Some of them who so opposed were trustees for several other chapels in the circuit. Here they exerted all their influence to get the trustees for them to act the same part; and did so far prevail as to take other four in the same manner, but not the people; for very few of those in the circuit left the Conference to join them.

Meantime, that part of the society in Nottingham (between two and three hundred) which continued with the Conference, had no place to

meet in, and at that time could get none; and being averse to strife and contention, determined not to use any violent measures to resume their own. They applied to sundry other denominations, who very kindly gave them the use of their pulpits, when they were not using them. For which favour they feel themselves greatly indebted to such ministers and their congregations. In addition to this, and as far as in their power to accommodate the congregation who still attended upon those preachers sent by the Conference, which was considerable, they rented and fitted up for a time, the only roomy place they could find for to preach in on Sunday forenoons, and at such other times as they could not be favoured with the use of the above chapel, still hoping in a little time that the breach would be healed, as they had no other wish than to know what was right, that they might do it.

This was fully evinced by the proposal sent to those who had acted as above, from the district meeting held in September, to consider of the case, and advise what was best to be done in it, viz. that the whole matter should be referred to equity, by uniting to prefer what is called a friendly bill in chancery, and leave the matter wholly to the Lord Chancellor's determination. And that no advantage should be taken by a sudden step, it was also proposed to allow till the 24th of October to consider of this mode of settling the whole. This time was accepted for consideration. During which time the trustees had the sole use of the chapel, and the preachers sent by the Conference the use of the dwelling-houses and stables.

On the 24th of October the proposal for the above reference was rejected, as well as sundry others made on that and some following days. The last of them was a proposal to give or take three hundred pounds, and make a full end of the matter, and be at peace one with the other. But after we had been informed by some of the principal persons concerned that this would be acceded to in a short time, as some were gone on a journey who were to be consulted, this was also rejected, and things left as in September, viz. they in the full possession of the chapel, and the preachers of the dwelling-houses. But they were shortly informed that Mr. K. had the mortgage on the chapel transferred to him, and that they must quit the houses, or be ejected by him. Finding matters stood thus, they left them as soon as they could suit themselves.

As the preachers have regularly supplied the circuit from the time of the Conference, so they have used the above chapel and rented room. In both which God has abundantly succeeded their labours, to the great increase of the society in town and country; having begun and deepened his work in many. This rendered a chapel so much the more necessary in Nottingham, and engaged the brethren to look out for ground to build upon, which they found very difficult to procure in a suitable part of the town. But herein also Providence has favoured them with a situation, where they are building a chapel to contain such a congregation as they may reasonably expect, from the manner wherein they have been attended, while favoured with the use of that large and commodious chapel in the High Pavement, which had been commonly well-filled on a Sunday evening, which it is supposed would hold from fifteen hundred to two thousand people when crowded, as it at times has been. It is true the suitableness of the situation led our friends to go farther than it might have been prudent for such a society as ours commonly are, in the purchase, especially had they had choice of places, but as they had not, they were obliged to lay more money out on the first purchase. But as the motive was good, so is the cause that prompted them so to proceed.

The expense of this undertaking will be very considerable, such as the Nottingham Society itself cannot bear, but they have exerted themselves to the utmost of their power, and the preachers assembled in Conference have also done what they could to assist them.

The Conference, in so extraordinary a case, would have granted them a collection throughout the connexion, had not another case, nearly similar, required assistance also, viz. Huddersfield. But as they could only allow one collection of this kind, it was agreed that the friends of the several places should collect through the kingdom, and that the money received should be divided between the two places; two-thirds to Nottingham, and the other third to Huddersfield.

Now, dear brethren, knowing your readiness to support the work of God, we need say no more of a case which so loudly speaks for itself, or call upon you to exert yourselves to the utmost, as you love the interest of Christ, and have long been engaged in its support. To him we commend you, who hath said, "What you do to one of the least of my brethren, you do unto me," and he will not fail to reward

it in the day when he will make up his jewels.

We remain, your affectionate brethren,

A. MATHER,

GEORGE WHITFIELD,

J. PAWSON,

JOHN AIKENHEAD,

C. ATMORE,

PETER HASLAM,

T. RANKIN,

GEORGE STORY.

The case of Huddersfield is simply this : The chapel there was built by the voluntary subscriptions of our friends in different circuits, for the very same purposes for which all our chapels are built, and settled upon the same plan, but the trust deed not being enrolled in Chancery, which at that time we did not know to be necessary, the trustees have procured a new deed to be made, with such trust powers as they thought proper ; in consequence of this, they turned the preachers sent by the Conference out of the chapel and dwelling-house, and all the people who still adhered to them. This being the case, our friends were in the greatest distress ; however they procured a warehouse for public preaching for the present, and are now building a large, commodious chapel, well situated, which will of course cost a very considerable sum of money. Our friends throughout the circuit have done all in their power, and now humbly request the assistance of their brethren, which they doubt not will be readily granted."

On December 2nd, the new chapel in Halifax Place was opened by the Rev. Dr. Thomas Coke, who preached two powerful sermons to crowded congregations. Psalm lxxviii, 31, "Ethiopia shall soon stretch out her hands unto God," was one of the texts chosen by this great missionary on this occasion. The collections amounted to £57 19s.

1799. On July 29th, the 56th Conference assembled at Manchester. Samuel Bradburn, President ; Thomas Coke, Secretary.

Preachers stationed at Nottingham :—William Bramwell, John S. Pipe, William B. Timperley. Members 1400.

John Sanders Pipe turned to God in early life ; became a travelling preacher in 1790 ; continued in the full work for

35 years; was a supernumerary for 10 years; and died on Tuesday, July 21st, 1835. He was eminently useful, and much beloved by the people.

William B. Timperley entered the Itinerant work in 1794. He was, in the words of the official obituary, "an humble, pious, and circumspect follower of his divine Master; of plain talents, and sincerely attached to the doctrines and discipline of our body." He suffered considerably from the infirmities and decays of age, and died in a peaceful hope of eternal life, May 25th, 1837, aged 74 years.

Mr. Tatham went to Manchester, and attended the Conference. He rendered a full account of the money he had received for the Nottingham Chapel, and the Huddersfield friends gave an account of what they had received for theirs. It was then found that Huddersfield had collected £140, more than a third of the whole amount. Of this sum, Mr. Tatham claimed two-thirds, according to the original agreement. But his claim was disputed, and he did not get the money. He attributed his defeat to the Rev. John Barber, about whom he makes the following remarks:—"Mr. Barber some years previously travelled in Leicester, and wanted to come from that circuit to Nottingham; but we, knowing his temper, protested against him. Before his conversion, he was a waggoner, and a most notorious character, scarcely ever opening his mouth without an oath. Mr. Thompson, a Methodist, of Whitely Wood, near Sheffield, hired him, but was afterwards urged by his friends not to take so wicked a man into his employ. He went and told Barber what he had heard, and that he should not keep him, but that he might retain the fastening money, and get another place. 'But, sir,' said Barber, 'if you will keep me, I will never swear another oath.' 'Well,' said Mr. Thompson, 'if you will keep your word, I

will have you.' He entered his service, became converted, was called of God to the ministry, and rose to be a man of great influence in the Methodist Connexion; and he made Nottingham feel it." Mr. Tatham was no doubt very sore because he did not get all he considered due to him; and this vexation led him to impute an unworthy motive to his principal opponent. But all who knew John Barber knew him to be a thoroughly conscientious man, and quite incapable of being influenced by any revengeful or spiteful feeling.

The following is an account of the cost of Halifax Place Chapel, and of the money collected towards paying for it:—

Chapel cost	...	...	£2214	13	2
Incidental expenses	...	...	105	1	4
Two vestries and yard wall			252	11	8
			£2572	6	2
Cash received from					
Nottingham district	...	...	£539	1	5
York, including Hull, &c.	...	...	211	17	4
London district	...	...	163	11	11
Bristol district	...	...	88	2	10
Norwich district	...	...	79	11	6
Grimsby district	...	...	57	7	1
Salisbury district	...	...	25	10	6
Northampton district	...	...	23	6	6
Wetherby circuit	...	...	19	8	9
Whitehaven circuit	...	...	3	10	0
Cornish district	...	...	247	0	8
Collections brought to Conference	60	16	0		
Subscribed by preachers at the					
Bristol Conference	...	...	40	0	0
R. C. Brackenbury, Esq.	...	...	10	10	0
Old materials	...	...	84	1	6
			£1653	16	0
Debt that remained	...	...	£918	10	2

During this year a very great and glorious revival of religion took place in the Nottingham Circuit. There has been nothing equal to it, either before or since. Eight hundred converts were added to the societies, the number rising from 1400 to 2200. In this wonderful movement, Mr. Bramwell, the superintendent preacher, took a leading part. Referring to this period, Mr. Tatham remarks:—

“At several of our meetings, the outpouring of the Spirit was so manifest, that the whole assembly were powerfully wrought upon. Those glorious displays of the Lord’s omnipotent power, and of His willingness to save perishing sinners, I believe will never be forgotten by hundreds who then partook of the divine blessing. It seemed as if the Lord was about to

‘Sweep the nations, and shake the earth,
‘Till all proclaim’d Him God.’

“It is not uncommon in considerable revivals of religion, to observe that Satan is proportionately active in forwarding his own infernal designs, by counteracting the work of Divine grace. He mingles tares with the wheat; persons, who, by the discordance of their conduct with their profession, tend to make the validity of Christian experience a question with attentive spectators. Now Mr. Bramwell was by no means of a censorious disposition, yet he seemed to possess the gift of discerning the spirits and dispositions of men. I have frequently known him detect religious impostors. On one occasion, when he was desired to visit a dying man, I went with him. We found the wretched being without a shirt to his back. The few rags which hung upon him scarcely covered his body. His habitation was a damp cellar, in which a woman, whom he called his wife, attended him. We had

not been long in this miserable abode, before Mr. Bramwell exclaimed, 'All is not right here ! I am clear there is something amiss in this place !' Then turning to the woman, he said, 'This man is not your husband. You never were married to him, but for several years you have been living together in sin and wickedness !' The impression on his mind was correct. They both wept exceedingly, acknowledged the charge to be true, and began to entreat the Lord to have mercy upon them."

Of Mr. Bramwell's willingness to become all things to all men that he might gain some, the following anecdote supplies a striking illustration :—

In one of the villages in this circuit, several persons had left the Methodist Society and joined the Quakers. Mr. Bramwell heard with pain that they had withdrawn themselves, and on going to preach in the place, it occurred to him that it might be profitable to deviate a little from the usual mode of worship. Having concluded his sermon, he said to the congregation, "Sit down, friends, and we will hold a Quakers' meeting." He then exhorted them to lift up their hearts to God, and earnestly, though silently, to pray for the descent of the Holy Ghost. While thus engaged, the Spirit of the Lord was poured out upon them ; several fell from their seats, some were in great distress of mind, and others felt the overwhelming power of grace Divine. Mr. Bramwell himself was quite overpowered, and cried out, "Oh my Lord ! I never thought of this !"

In a letter to Mr. Thomas Jackson, dated "Nottingham, September 4th, 1799," Mr. Bramwell says, "The Lord is working in town and country ; but we wait for greater things than these. Come, Lord Jesus ; come quickly ! Amen !"

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S. Pipe, the second preacher, communicates to the editor of the Methodist Magazine, the following extraordinary account:—

Nottingham, December 9, 1799.

Dear Sir,

Calling lately upon Mr. Woolly, one of the society in this place, I heard the following circumstance related, partly by the person herself, and partly from others, her relations and friends. It was judged unnecessary or I could have procured the signatures of several, who are ready to testify to the truth of it. As it sets forth the power and goodness of God, it is sent, if you think proper, to be inserted in the Magazine.

Mrs. Hogg, the mother of Mr. Woolly, when far advanced in years, though very strict in her morals, remained destitute of the saving knowledge of God, and of faith in our blessed Redeemer. Her hopes of heaven were wholly founded upon the supposed goodness of her heart and life; all seemed dark to her, excepting this; and all endeavours to shew her a more excellent way, proved ineffectual for a long time. She had been, and still continued to be, the subject of many prayers; and her children at last had the desire of their hearts. Mrs. Hogg became heavily afflicted with rheumatism, which reduced her to a state of almost total helplessness. For at least three months, not being able to move hand or foot, she was carried to and from bed, as a child. Mr. Gilbert's class met at Mr. Woolly's; a weekly prayer meeting was also held there for the benefit of a very populous neighbourhood. The Lord was pleased to bless the means of grace to Mrs. Hogg, and convinced her that she had been employing herself in building only upon the sand. This greatly alarmed her fears, and she began to beseech the Father of lights to show her the right way, and to have mercy upon her soul. One night as she lay pleading, and believing, for a display of His pardoning favour, says she,—‘All of a sudden my room was filled as with the light from a hundred candles; and I heard a voice distinctly say, ‘Thy sins are forgiven thee! Arise and walk.’ My distress was removed in a moment. I was filled with peace and joy; and at the same time, all my bodily pain and weakness left me. At first I was so astonished, that I could hardly think it real. I was be-

fore so helpless, that I had not had power for some months to lift up my hand. But to put it beyond doubt, I attempted to rise up in my bed, which I did with ease. I then clapped both my hands on my head, threw them about, and so exerted myself, that at last I found that the Lord had indeed healed both body and soul. In the morning I rose, dressed myself, went down stairs, and by way of trial, walked through two or three streets, not even requiring the help of a walking-stick. Praised be His name."

She was then in her 77th year. When Mr. and Mrs. Woolly saw her, they were rather affrighted, thinking her an apparition, till she informed them how gracious the Lord had been unto her. It is about twelve months since this happened, and she has had no return of the same complaint. She now meets in class, testifying, in the simplicity and fulness of her heart, the power of Divine grace. She has been rather poorly at times since her conversion, but when she has attended any of the ordinances, she has been invariably restored. This is the Lord's doing, and it is marvellous in our eyes. To Him be glory for ever. Amen.

J. S. PIPE.

In December, the celebrated revivalist, Miss Mary Barritt, visited Nottingham, at Mr. Bramwell's request, and preached with great frequency and success for a period of about nine months. "On the Sabbath after my arrival," she says, "in the morning I spoke in the large chapel, Halifax lane, from Psalm xxxvii, 4. I began with fear and trembling, but the Lord helped me, and blessed my own soul much; glory be to His holy name! Many tears were shed, and good was done. I preached again in the evening, to a very crowded audience, from 'The Son of Man is come to seek and to save that which is lost.' They heard as from, and for, eternity. Some found peace with God; others got more fully saved unto Himself. God was with this people of a truth. On December 29th, I spoke twice at Radcliffe, about six miles from Nottingham, with much freedom; and on Tuesday and Wednesday

at Ruddington. Here the Lord converted a woman who had been confined to her bed nine years." A month afterwards she remarks : "I spoke at Basford in a large low place ; but truly God is no respecter of places any more than of persons. Two or three found peace ; one of them has since gone to glory. At night I spoke at Bulwell to a crowded congregation. The Lord manifested His presence, and good was done. On Monday I came to Nottingham, and heard Mr. Bramwell, whom the Lord had often used for much good to my soul." She further writes : "I went from Nottingham to Long Eaton, where the Lord is reviving His work in a wonderful manner. I preached there in the forenoon, and at Stapleford in the evening. The Lord was present. Mr. Tatham preached at Stapleford in the afternoon with much power. Many were much affected on all sides."

Everywhere the labours of this zealous and talented young woman were abundantly blessed. We entertain a strong objection to female preaching generally, but it is clear that God chooses occasionally to work by such instrumentality. He "worketh all things after the counsel of His own will." Mary Barritt was a divinely chosen instrument. The facts are indisputable, and must break down any opposing theory. "In following sister Barrett this week," says Bramwell, "I found ten saved at one place, twenty at another, five at another, &c. *I never knew one man so much blessed as this young woman is in the salvation of souls.*"

CHAPTER IV.

METHODISM IN NOTTINGHAM FROM THE YEAR 1800 TO THE YEAR 1842.

1800. Preachers appointed to the Nottingham Circuit this year:—William Bramwell, John S. Pipe, Isaac Lilly. Members 2200.

Isaac Lilly was born at Bingley in Yorkshire, October 15th, 1766, and in 1790 became a Methodist preacher. Having worked hard for 30 years, he retired from the full work, becoming a supernumerary in 1820. His disposition is said to have been amiable; his manners unassuming and gentle; his ministry remarkably simple and practical. The death of his wife brought him into a low, melancholy state, and induced such severe bodily affliction, that for several years he was wholly confined to his bed. His reason left him; but a few months before his death, it was wonderfully restored to him for some weeks by the sudden shock of an accident. This gracious interval was delightfully employed in blessing and praising God. He then gradually sank; and died on March 21st, 1852, in the 86th year of his age.

During this year and the next, in consequence of the high price of provisions, several riots took place in different parts of the country; Nottingham sharing in the distress, and in the rioting. In July, bread was at 6s. per stone, and wheat realized £7 per quarter. In August, there were several disturbances in various parts of the town; day after day shops and stores were violently broken open by famishing multitudes,

and the services of the military were called into requisition, though to very little purpose. The distress was extremely severe for many months; the price of wheat having risen in March, 1801, to £8 18s. per quarter. During this calamitous period, the Corporation and many private individuals of wealth exerted themselves with the most energetic generosity to mitigate the distress of the poorer classes, by providing them food, either gratuitously or at a cheap rate. Such a sorrowful time could not be expected to be favourable to the advancement of religion, and yet the work of God went forward.

On October 16th, Mr. Bramwell writes:—"I have had a powerful season at Bulwell; several souls saved. The same at Watnall; and last night at Eastwood. Glory, glory, glory, to God." And again, on the same day, writing to Mr. Drake, he says:—"The Lord is working here much in the midst of great distress. A famine is near our habitation. The poor are in great want, because of the high price of provisions; yet we do not know that any Methodist in Nottingham has been concerned in the late riot. God is with us, and comforts us in all our troubles. All is peace at the present. Public tranquility was restored without the loss of one life, or any person being injured, excepting one who has now recovered."

The following account of a Quarter-day at Nottingham communicated by Mr. Bailey, of Biggin, near Sherburn, is interesting:—

"About the year 1800, I went to Nottingham, on a visit to Mr. Bramwell, when there was a lovefeast held on a Sunday, which was a very powerful season. The following day (Monday) was the Quarter-day. My friend, Mr. John Drake, was with me at the quarterly dinner. I was so much struck

with the spirit and appearance of the persons present that I almost involuntarily thought I lived in the apostolic age. Provisions were then extremely dear, and many of the society were in deep distress; yet such a spirit of Christian love prevailed, that all things seemed common. Mr. Bramwell, as usual, improved the opportunity by singing, religious converse and prayer. During the dinner, the whole of the company appeared deeply affected, and scarcely a dry cheek was to be seen in any part of the room. On hearing of the distress of the poor, those of the meeting who were in affluent circumstances, seemed to vie with each other in generosity. One offered to administer medicines gratis, others coals, money, clothing, &c., saying, 'Nothing that we have will we call our own in this season of distress.' The same evening Mr. Bramwell urged my friend Drake to preach, who complied with his request. A most extraordinary influence attended his word, so that many persons were in great distress, and nearly twenty of them were brought into glorious liberty. Mr. Bramwell rose up in the chapel, and with a loud voice exclaimed, 'Lord have mercy upon us! What have we preachers been doing? The Lord has sent here this night a plain Yorkshireman, who has preached with the Holy Ghost sent down from heaven.' The power of the Lord so prevailed in that society, that the members seemed to lie at one another's feet. The regular preachers appeared to assume nothing to themselves on account of their great usefulness, nor to envy the uncommon success experienced by labourers of more humble talents. Mr. Pipe, in the fulness of his heart, cried out in the chapel the same evening, 'A short time ago, sister Barritt came and brought some shavings with her, and kindled a fire amongst us. Now the Lord has sent us two Yorkshire lads, each having a bundle of chips under his arms, and by them

has raised a flame, and laid us preachers aside for a season.' ”

Mr. John S. Pipe, on reviewing the two years he spent in the Nottingham Circuit, remarked : “ Our chapel in Nottingham was taken from us by the separatists ; in consequence of which, our preachers and people were under the necessity of meeting in a barn, till another place of worship was erected in the town. Here many souls were awakened and brought to the knowledge of the truth : and when the new chapel had been opened, the good work increased to such an extent that it was found necessary to enlarge the building. Perhaps Mr. Bramwell in all his travels never witnessed more glorious displays of the divine power than in this circuit. A great concern for religion was manifested among all ranks of people, and many were ‘ brought out of darkness into marvellous light.’ The societies were united and edified ; and ‘ walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.’ The name of the Lord Jesus was magnified in the conversion of several Deists, who renounced their infidelity, and found redemption in His blood. Provisions at that time were extremely high, but the minds of the people were upheld by the consolations of religion ; and our social meetings were delightfully spiritual and instructive. The increase of the Nottingham Societies, during the two years I travelled with Mr. Bramwell, was about one thousand persons, and the circuit was afterwards divided into three.”

Respecting Mr. Bramwell’s preaching, and general conduct, the following particulars supplied by Mr. John Clarke, of Nottingham, are full of interest :—“ I heard nearly all the sermons which he preached in the town of Nottingham, and do not recollect having once had a barren season, except one time, when he was lame, and could not stand to preach. I have often seen a congregation of two thousand people so

affected under his preaching as to be unable to restrain their feelings. I think it impossible that any one could sit under him without being benefitted. Ingenious and clear in his ideas, he had always something new, and never preached two sermons alike.

“He never would address a lazy, insensible company. He would not allow children to cry during the time of Divine service, nor permit any one to gaze about him. If a congregation did not appear inclined to give him their undivided attention, he would instantly desist, accounting it not so much a mark of disrespect to himself, as a species of contumely poured on the Gospel. It was his express determination, not to preach to a people who trifled with the word of God. By this commendable plan he produced a degree of solemnity in the people, that assisted him much in the impressions which he wished to make.

“He laboured hard, both by his public addresses and his private instructions, to promote the sanctification of his hearers. To accomplish this great object, he fasted, watched, and prayed, both by day and night. The fervency of his prayers, and the greatness of his zeal, were unparalleled. While he was with us, it was his regular practice to rise at four o'clock in the morning, during the summer months, and at five in the winter. The first of his waking hours was devoted to earnest intercession in behalf of his family and friends, the church and the world, and for a blessing on his own ministry. The next hour he attended the morning prayer meeting; but if it were a day on which there was none, he remained in his study, reading the scriptures, and studying for the edification of his flock. In this manner he spent the forenoon of every day, seasoning all his exercises with much prayer. The whole of the afternoon was generally appropriated to visiting the sick

and poor of the society. It was a point of conscience with him not to leave any house into which he entered, without praying.

“As a superintendent his conduct was most exemplary. He was anxious to know what proficiency the people made in religion. To ascertain this, he met the society in every country place where he went; and requested his itinerant brethren to do the same. The local preachers were also desired to meet every society in the various places in which they preached.

“On Quarter-days and other public occasions, it was his wish to have secular concerns despatched with all convenient speed, that the remainder of the time might be spent in social prayer. From such meetings the local preachers and country leaders departed happy and comfortable, praising God for the enjoyments which they had experienced.”

This year Methodism was introduced into the village of Arnold. It is related that two young females, who were concerned about their souls, conversed with each other upon the subject, and prayed earnestly for pardon. Their serious deportment soon caused the name of *Methodist* to be applied them. “They are no Methodists,” said one in their presence, “for Methodists can pray before other people.” “And so can we,” said one of the girls; for their hearts then burned with desire for the glory of God, and the salvation of souls. Until that hour they had not made the attempt, but at once they knelt down, and prayed with such simplicity and earnestness before the few individuals present, that a house was opened for a regular prayer meeting. Numbers attended the “girls’” prayer meeting, which coming to the ears of William Bramwell, he determined to go over, and see what they were doing. He went, saw the grace of God, and was glad. He at once

procured a house for preaching, obtained a licence for the purpose, and placed Arnold upon the circuit plan. William Dewey was appointed leader of the little class, and he regularly went over on the Sabbath afternoon to meet the members. One of the two girls lived to a good old age, maintaining to the last her Christian earnestness of spirit, and her old Methodist simplicity of attire. The writer well remembers that in September, 1854, when he had preached a sermon expressly on Methodism, the venerable old woman, delighted and warmed with contemplating the subject, met him at the bottom of the pulpit stairs, and declared she could hardly help shouting out during the service, "Methodism is, thank God, the best system in the world!"

With regard to the commencement of Methodism in Cotgrave the following narrative will be read with interest. Methodism was introduced into Cotgrave by Mr. Thomas Tatham and a companion. They first visited an elderly man, who was reputed to be religious. When he knew they were Methodists, he was very shy, but finding their faith and experience to correspond with his own he received them cordially. While they prayed, he wept aloud, and praised God for sending them to him. He then said to his wife, "Reach down those 'cruds' for them to eat," but having resolved neither to eat nor drink in the place, they resolutely declined. About the year 1800, the Rev. W. Timperley, with about thirty of the Ratcliffe friends, visited Cotgrave. One of them was Mrs. Foster, a woman remarkable for her deep piety, neat attire, and good personal appearance. She stood listening with great attention to the preacher in the open air, when a rotten egg struck her breast. She instantly exclaimed, "Bless God for this! What an honour I esteem it, to bear such a mark for the cause of Christ." The cheerfulness of her coun-

tenance, and the manner in which she bore the outrage, made a powerful impression upon the minds of several persons present. A labouring man, named John Cooper, then opened his house for preaching, and a small society was formed. When a chapel was about to be erected, opposition was made by the clergyman and more opulent inhabitants. Tenants were forbidden to assist in the work, and all the joiners, builders, and brickmakers of the neighbourhood were threatened with the loss of their trade if they took any part in the building. This only made the people and their friends more determined. Mr. Brewster, of Ratcliffe, had recently commenced brick-making; tradesmen from other places were easily found, and all obstacles overcome. The chapel was opened by good George Smith, who, poor as he was, gave three guineas at the collection.

From an account given by Mr. Tatham it appears that the first attempt to build a Methodist Chapel at Ruddington, was so violently opposed by the clergyman, by the landed proprietor, Sir Thomas Parkins, and by most of the farmers, that the materials procured were obliged to be sold, and the project for a season abandoned. At length, the work being put into the hands of a Nottingham builder, the chapel was erected. When inquiries were made by those in high places, during the progress of the erection, by whom the chapel was being built, the only information that could be elicited was, that the Nottingham tradesmen were building it. Further none would depose. In process of time, the place became too small, and an enlargement was effected. The work proceeded, the society increased, and another large and commodious chapel was subsequently erected.

1801. Preachers this year:—Lawrence Kane, Joseph Drake, William Edward Miller. Number of Members 2,200.

Lawrence Kane entered the itinerancy in 1783, and left it in 1817.

Joseph Drake began his ministry in 1794. He was a deeply pious and useful man. His death was remarkably sudden. He went to the Conference of 1815, held at Manchester, apparently in good health. On Friday, August 11th, he felt poorly, returned the next day to Blackburn, and on the following Wednesday died happy in God, in the 63rd year of his age, and the 21st of his ministry.

William Edward Miller, was born in Doncaster, June 1st, 1766. He was converted in a great revival at Sheffield, and became a Methodist preacher in 1799. He had consequently travelled only two years when he came to Nottingham, but his labours were exceedingly effective. "Without the intellectual vigour of Smith," Dr. Beaumont remarks, "and without the condensed, massive, concentrated moral power of Bramwell, he may be said, in some sort, and in some degree, to have partaken of the qualities of both. He was lively, fervent, earnest, and determined to succeed; and till his great physical powers were weakened, shattered, spoiled by exercise and intemperate exertions, involving the very mind itself in some portion of the general devastation, he was a valued and indefatigable minister of the New Testament." For several years he professed to enjoy entire sanctification, and his spirit and life fully harmonized with his profession. He retained to the last the fervour of his first love; old age did not make him querulous; and he often exclaimed, "Happy, happy, happy! always happy." He died in triumph at Sheffield, on November 12th, 1839, aged 73 years.

Dr. Dixon in his memoir of Mr. Miller thus refers to his appointment to the Nottingham Circuit:—"Nottingham was the third circuit to which Mr. Miller was appointed, and here

he remained two years. This society, which was previously of considerable strength in numbers, resources, and gifts, had been nearly broken up by the New Connexion agitation, which had rent them to pieces three or four years before. Their principal chapel had been clandestinely alienated from them by the secession of a majority of trustees. By great exertions, and singular interpositions of Providence, however, the people had reared the much more spacious chapel in Halifax Place, previously to Mr. Miller's appointment, so that a fine field of usefulness was prepared for his reception. The old people now living refer to that period of Kilhamitish strife and the extraordinary scenes it opened up, with shrinking horror. They describe the trickery, intrigue, bullying, vituperation, slander, and reproach, employed to divide the societies, get possession of the chapels, and defraud the Wesleyans of their property, as most appalling. Such are the delusions to which the human mind is exposed, in the excitement of religious agitation, that these good people, when despoiling their brethren, no doubt thought they were fighting the battles of the Lord. In consequence of the part Mr. Miller had taken in these disputes, his knowledge of the leading men, and also of the people generally, at Nottingham, as well as his qualifications as a preacher, he was peculiarly fitted for this place. He was received by the officers and people with great cordiality and affection; his lacerated mind was soothed and comforted; and he entered on his work with great spirit, and in the expectation of much good being done."

Mr. John Clarke thus speaks of Mr. Miller's preaching:—"I remember the first Sabbath morning Brother Miller preached in Nottingham. His text was 1 Corinthians ii, 2, 'For I determined not to know anything among you, save Jesus Christ, and Him crucified.' It was a blessed time.

Brother Tatham prayed after the sermon, and several, who had been seeking the Lord some time, were saved that morning; and the whole congregation was profited and delighted with the new preacher. Mr. Miller preached in the evening of the same day from Daniel v, 27, 'Tekel, thou art weighed in the balances, and art found wanting.' It was a heart-searching, probing discourse; and how did he preach and pray that night! We held a prayer meeting after the sermon; souls got good, and many were saved. Indeed, in every meeting conviction seized men and women of all ranks and descriptions, and many cried aloud for mercy, and found peace through a crucified Saviour. Many respectable families began to attend the Methodist chapel, particularly when Mr. Miller preached. Perhaps it was his lively, zealous manner which attracted them. But his talents, affability, and piety always ensured him good congregations, and his warm, affectionate heart was sure to do them good whenever they heard him. The whole town came at times to hear this strange preacher, and many of them, I believe, were alarmed, and particularly the church people. They, in consequence, began to be dissatisfied in St. Mary's parish with their former dull and formal ministry, so that the congregation became very thin. Just after the Kilhamitish division, we got the ordinance of the Lord's Supper established in Nottingham, to be administered by Methodist ministers, which was never the case before. Our people were always accustomed to go to St. Mary's church to receive the holy eucharist. But on one Easter Sunday morning, Dr. Haynes' curate drove about fifty Methodists away from the communion table, and declared he would not administer the sacrament to Dissenters. But why were the Methodists driven away from the altar? Because they had the life of God in their souls."

1802. The preachers were all re-appointed:—Lawrence Kane, Joseph Drake, William Edward Miller. Members 2,500.

The statistics of Sabbath School instruction in Nottingham at this time show that nearly half the children were taught by the Methodists.

	Children.
Methodist Sunday Schools	900
Church of England ...	400
General Baptist ...	275
Independent ...	150
Particular Baptist ...	138
Total	1863

Dr. Henry Taft, who had an extensive and lucrative practice as a physician in Nottingham, relinquished it this year, and became a Methodist preacher. For 22 years he diligently laboured in various circuits, everywhere useful, and everywhere beloved. "His humility, faith, and simplicity were very great, and equalled only by a few. For ardour and zeal he was remarkable; and for sincerity and openness of disposition, almost a prodigy." Such is the testimony of one who knew him well. His last illness was short and severe, but he kept his faith in God. He died at Birmingham, January 30th, 1824, in the 52nd year of his age.

1803. Preachers, James Bogie, John Nelson, John Kingston. Members 2,672.

James Bogie was stationed in this circuit in the years 1785 and 1786.

John Nelson was born at Birstal, in Yorkshire, on August 16th, 1758. He was converted to God under the preaching of Mr. Benson; and became a travelling preacher

in 1789. He was the grandson of the Journalist, John Nelson, and possessed some of the excellent qualities of his celebrated ancestor. His zealous labours were crowned with marked success. A year before his death he settled as supernumerary at Sheffield. He exchanged mortality for life, July 20th, 1826, aged 68 years. "Few men," it is said in the official obituary, "have been more successful in the conversion of sinners to God."

John Kingston entered the ministry in 1791, and continued in it for 16 years. In the Minutes of Conference for 1807, in answer to the question, "Has any preacher been expelled this year?" the name of "John Kingston" is given. This is an unfortunate termination of his labours. He did not "desist from travelling," for want of health. Two other preachers are mentioned as having done so. He did not voluntarily retire. His brethren give him a sad distinction by publishing to the world that they had been obliged to "expel" him.

The following list of leaders, places, and members, will be examined with interest.

NOTTINGHAM CIRCUIT, JUNE, 1803.

Class Leaders in Nottingham.

	Members.
Matthew Bagshaw ...	17
Joseph Barnsdall ...	55
Edward Sadler ...	20
Robert Stenson ...	16
Michael Bagauley ...	25
Samuel Woodward ...	39
John Gilbert ...	26
Richard Richards ...	9
Samuel Cole ...	18

Societies in the Circuit.

	Members.
Nottingham ...	927
Basford ...	63
Radford ...	40
Gotham ...	36
Leake ...	62
Wysal ...	20
Wymeswold ...	67
Hoton ...	17
Long Eaton ...	62

NOTTINGHAM CIRCUIT, JUNE 1803.—*Continued.**Class Leaders in Nottingham.*

	Members.
Mary Tatham	62
Charles Watson	32
William Adams	25
John Mabbott	21
Nancy Ingham	14
William Ashby	17
William Ball	30
William Morton	22
Joseph Lomas	21
Thomas Bampton	13
John Adams	22
Joseph Mabbott	22
Thomas Jerram	26
William Moss	32
John Webster	32
Mary Miller	24
John Clark	60
John Lockwood	54
Thomas Tatham	32
Betsey Richards	50
William Edson	43
John Platts	21
William Kirk	11
James Roe	16

 927

Societies in the Circuit.

	Members.
Stapleford	80
Ilkeston	179
Arnold	33
Carlton	85
Ratcliffe	152
Ruddington	99
Hickling	24
Nether Broughton	18
Normanton	53
Bulwell	87
Whatnall	31
Eastwood	32
Heanor	36
Normanton, South	35
Skegby	24
Sutton	27
Pleasely	18
Mansfield	108
Blidworth	47
Calverton	41
Oxton	42
Epperstone	40
Halam	11
Farnsfield	24
Lenton	31
Cotgrave	20
Kirkby	7
Lowdham	18
Kinoulton	8

 2704

Good old Matthew Bagshaw stands in the foregoing list, at the head of the leaders. It is gratifying to find him thus in harness, and at work, when so near his end. This year he was called to die. An immense multitude of people attended his funeral, and sang as the corpse was taken from Charlotte Street to the grave. He is described as being rather low in stature, and as wearing a three-cornered hat, and large bushy wig, which gave him an antique appearance. His name will ever be remembered and cherished by Nottingham Methodists. He was one of the foremost of the little band of devoted men in this town who professed Methodism, and nobly stood by it, when such a profession involved disgrace, persecution, and serious loss. He helped to plant the sapling of Methodism amidst hostile winds and storms, and he lived to see it flourish for above half a century, striking its roots deeper, and throwing out its branches wider, continually. When he first joined "the people called Methodists," they were few in number, despised and trodden underfoot; when he left them to go to glory, they were numerous and respected. Not a little of this great progress was due, under God, to Matthew Bagshaw's constancy of character, and consistency of conduct.

1804. Preachers all re-appointed:—Messrs. Bogie, Nelson, and Kingston. Members 2,566.

At Conference, in answer to the question, "What chapels are to be built this year?" it is stated that in the Nottingham Circuit there should be three;—one at Radford, one at Hickling, and one at Kimberley."

It was also agreed at this Conference that a collection should be made for the Nottingham Chapel, "through that district, except the Grantham and Newark circuits."

Halifax-place Chapel was at this time enlarged to a third

more than its original size, at an expense of £1602 7s. 10d. Towards this the following sums were obtained :—

	£	s.	d.
Nottingham subscriptions	490	3	5
From strangers	5	12	6
Ratcliffe	17	18	0
Bradmore	10	10	0
Leake	8	9	6
Epperstone and Lowdham	6	12	4½
Carlton and Stoke	5	7	4
Normanton and Plumptre	3	7	0
Ilkeston and Cotmanhay	2	5	7½
Stanton	2	2	0
Blidworth	2	0	0
Hoton	1	1	0
Eastwood and Heanor	1	11	0
Hickling	1	10	0
Sutton	0	15	9
Bulwell	0	15	0
Basford	0	6	10
<hr/>			
	£560	7	4
<hr/>			

On December 16th, the enlarged chapel was re-opened for Divine worship by Mr. Joseph Benson, who preached morning and evening to large and attentive audiences. At night hundreds of people were unable to gain admission. He says, "I thank God, I was much assisted in preaching both times, but especially in the morning, when the congregation in general was much impressed." On Christmas day, Mr. Benson preached again with great liberty and power, his text being 1 Timothy i, 15. Many of his hearers were much affected; and one man, who cried out in anguish of soul, received forgiveness.

1805. Preachers, Robert Johnson, John Nelson, Edward Hare. Members 2,600.

Robert Johnson was convinced of sin under the ministry of Mr. Blackenbury, of Raithby, Lincolnshire, and became a Methodist preacher in 1783. His disposition was amiable, and his pulpit abilities were highly respectable. In the "Takings," his inner and outer man are thus sketched:—"Broad set; a pleasing countenance; a tender spirit; meekly gentle; conscientious. A sweet mellow voice, inclined to the plaintive and pathetic. A delightful expositor; particularly in bringing before an audience the historical and biographical parts of the sacred writings, making all tell with exquisite effect upon the mind, the morals, and the heart, the whole being addressed to each with a gentle, winning tenderness. Good sense and some reading. 'I had often regretted,' said Daniel Isaac, 'that I never saw a person die in the spirit of a patriarch: composed, tranquil, assured, communing with his God, as a man with his friend; but when I sat beside Mr. Johnson, and listened to his heavenly conversation, I could almost conceive that the "father of the faithful" was entertaining me with a description of those spiritual realities, in which he was just about to participate, in all their fulness and glory, for ever.' " He died at Hull on April 3rd, 1829, aged 67 years.

Edward Hare was born in 1774, received a good education, got converted, and, under the encouragement of Mr. Benson, entered the Methodist itinerancy in 1798. For nearly 20 years he continued in the work, highly valued and esteemed by all who knew him. A damp bed brought on pulmonary consumption, and he died at Exeter, whither he had gone for the benefit of his health, March 14th, 1818, aged 43 years. His brethren justly speak of him as a man of no ordinary talents and character, and as being possessed of a strong and

penetrating mind, as distinguished for uprightness and integrity, affection and faithfulness, wisdom and firmness. With the doctrines and discipline of Methodism, we are informed, he was deeply and extensively acquainted, and his numerous writings in their defence are distinguished by honest zeal and great force of argument. A little before his death, when interrogated concerning his views of those doctrines which he had preached and defended, he replied, "They are interwoven with my existence. I might as well attempt to think myself a mere imagination, as strive to disbelieve any one of them. The great doctrines of Methodism I love. It is by insisting upon them that good is done. In fact, little good is done in the world without a proportionate share of the vital articles of Methodism." He was permitted to stay in the Nottingham Circuit only one year, the Rochdale Society being in an unsettled state, and Conference judging him to be the right man to send there. An amusing incident is related of him during his residence at Sheffield. A property-tax paper was sent to him to fill up, and in the column for real property he inserted the following truly Methodistic lines, which appear to have tickled the fancy of the Inland Revenue officers remarkably :—

"No foot of *land* do I possess,
No *cottage* in the wilderness,
A poor wayfaring man."

In the "Minutes of Conference" we find, "What chapels are now building, or to be built this year?" Answer: "Nottingham Circuit, one at Eastwood."

1806. Preachers :—Robert Johnson, George Button, William Henshaw. Members 2,550.

George Button was born at Rotherham, in Yorkshire, in 1754. He became while young a member of the Methodist So-

ciety, entered the itinerant work in 1779, and, after 42 years of ministerial labour, died peacefully at Shaftesbury in 1821, in the 68th year of his age. He is described in the Conference obituary, as "a man of genuine and deep piety, and a laborious, zealous and successful preacher of the Gospel. He was remarkable for self-denial, plainness, and simplicity of manners, abstraction from the world, and devotedness to the work of the Lord. His application to reading, meditation, and prayer, was constant and persevering; and his knowledge of the Holy Scriptures was extensive, and well applied to the great purposes of the Christian ministry."

William Henshaw was born at Castle Donington, in 1775. He became a Methodist preacher in 1796, exhibited more than ordinary powers of mind and amiability of disposition, and travelled in some of the best circuits in the Connexion. He sat down as a supernumerary in 1832, and on March 27th, 1841 died, some of his latest words being, "I am going down sweetly to the grave."

A letter written this year by Mr. Bramwell, who was now stationed in the Sunderland Circuit, to Mr. Tatham, shows how lovingly the great revivalist remembered and spoke of the scene of his former labours. "I never think," says Mr. Bramwell, "of Nottingham, and the Circuit, without emotions of strong affection. The seasons of pleading, praising, gathering sympathy, &c., rest upon my mind, and I believe will never leave me. O how I could love to see you once more, to tell you all of the love of Christ. I never felt my soul so full as at the present, and never saw myself in such light. My temptations are in the extreme. Preaching, before I get into the pulpit, is as great a death as ever. I am astonished that I have continued alive so long. I dwell in God. My union is in a kind of fire, which burns continually.

O my dear Tatham, go on, stand fast, do all you can. It is nearly over: we shall share the everlasting crown. I want you to give my much love to all the preachers and their wives, to all the leaders, to my dear father Platts, and can you remember us to friends in the circuit. The Lord bless and prosper them. O may I meet them all in heaven!"

1807. Preachers, George Button, John Hudson, William Henshaw. Members 2,570.

At the Conference of this year, Mansfield was divided from Nottingham, and made the head of a new circuit.

In the "Minutes," among the chapels "building, or to be built," we find in the "Nottingham Circuit, one at Cotmanhay, and one at Carlton."

John Hudson, who was appointed to the circuit at this Conference, only stayed one year. He entered the itinerancy in 1794, and died a supernumerary in the Newcastle-upon-Tyne Circuit, March 29th, 1833, in the 80th year of his age. He was a man of peace and great simplicity.

1808. The following list of preachers, preaching places, and times of preaching, has been carefully copied from the circuit plan for February, March, and April of this year.

THE SUNDAY PLAN OF PREACHING IN NOTTINGHAM CIRCUIT, 1808.

<i>Places and Times.</i>		<i>Explanation of the Initials and Figures.</i>
Nottingham	10 6	B. Button
Long Eaton, Stapleford and Ilkeston	10 2 6	Hud. Hudson
Ratcliffe	10 6	H. Henshaw
Bulwell and Arnold	10 2 6	1 Adams
Ruddington	10 6	2 Angrave, sen.
Eastwood and Cotmanhay	10 2 6	3 Angrave
Lenton	2	4 Brewster
Radford	2	5 Cheadle

Basford	2	6 Moss
Bulwell	2	7 Jerram
Arnold	2 6	8 Wood
Carlton	2 6	9 Kirk
Long Eaton and Stapleford	10 2	10 Birch
Cotmanhay and Ilkeston	2 6	11 Barker
Eastwood and Kimberley	2 6	12 Taylor
Cotgrave	2	13 Brittle
Normanton	2	14 Smith
Gotham and Leake	2 6	15 Clarke
Willoughby and Wysall	2 6	16 Thorpe
Wymeswold and Hoton	2 6	17 Roulstone
Hickling and Kinoulton	2 6	<i>Probationers.</i>
Sandiacre	6	18 Webster
Stanton	6	19 Holland
Bilborough	2	20 J. Skevington
Trowell Moor	2	21 S. Skevington
Moorgreen and Watnall	2 6	22 Newton
Chilwell	2 6	23 Clarke
Stoke and Burton	2 6	24 Ward
School Room, Barker Gate	3	25 Kershaw

Supernumeraries.

P. Platts
W. Woodward
T. Tatham
G. Gilbert
B. Beeson
Wm. Watson
H. Hudson.

Quarterly Meeting April, 4th.

G. Stretton, Printer.

Preachers:—Robert Miller, George Smith, William Moulton, Lewis Andrews. Members 2,150.

A chapel at Bulwell, and another at Basford, are mentioned in the "Minutes" as "building, or to be built."

Nottingham, it will be observed, has *four* preachers appointed to it this year, and all of them new to the circuit.

Robert Miller, the superintendent, was converted in 1783, became a travelling preacher in 1788, rested as supernumerary in 1824, and died at Darlington, July 16th, 1829, aged 66 years, ejaculating "Glory be to God!" as long as he could speak. Three excellent things are recorded of him by his brethren: he was very successful in awakening sinners, he loved the Methodist discipline, and he cared for the poor and needy.

George Smith was pious from his youth. He became an itinerant in 1792, and from 1794 to 1797 was employed as a missionary in Newfoundland. He returned to England, and in the circuit in which he was stationed, "exemplified," as Dr. Beaumont observes, "the great characteristics of his missionary ministry, eminent sanctity, burning zeal, and indefatigable labour." He died January 25th, 1832, aged 66 years.

William Moulton was born in Chester, and was converted in early life. He was accepted as a Methodist preacher in 1794, diligently fulfilled his duty for 40 years, and died February 16th, 1835, in the 66th year of his age. In the official obituary he is said to have possessed "a firm mind, a peaceable disposition, a sound judgment, an affectionate temper, and deep and ardent piety."

Lewis Andrews became a preacher in 1804, and after a very faithful, acceptable, and useful ministry of 14 years, was called away to glory, on Wednesday, December 2nd, 1818, aged 38 years.

1809. February 8th was a general fast day. The superintendent of the circuit preached a sermon on the occasion, which was afterwards published. "England's Sins, Repentance, Pardon, or Ruin, pointed out in a sermon preached in the Methodist Chapel, Halifax Lane, Nottingham, February 8th, 1809, being the day appointed by royal authority for a gen-

eral fast. By Robert Miller. Published by request." The text is Jonah iii, 10, and the subject is dealt with under four heads: "1. Prevailing sins of this nation. 2. National repentance described. 3. The conduct of God towards humbled nations. 4. The overthrow of nations, who after being warned, continued in their rebellion." After dwelling upon these topics with great faithfulness and power, he concludes with the following exhortation to the Methodists:—

"Let us, my dear brethren, who are called Methodists, get our minds devoutly impressed with a consciousness that it is in Him we live, move, and have our being; that His omniscience, omnipresence, and almighty power, surround us; that He created us for far more noble purposes, than to gratify the lusts of the flesh, the vanity of the mind, heap up riches, or indulge revengeful and malignant passions. Let us live under a scriptural and an abiding sense of His sovereignty, and believe that it is His love of order, and the good of all worlds, which induces Him to overthrow nations, destroy kingdoms, and punish wicked men and rebellious angels. Let us, my dear brethren, beware of perplexing our minds with vain philosophy, and striving to comprehend the inexplicable mysteries of providence; for be assured that the equity of all His proceedings shall be elucidated when our mortal bodies shall have put on immortality.

"Let us believe, love, and adore Him, remembering that although clouds and darkness are round about Him, yet righteousness and judgment are the habitation of His throne.

"Let us bear with patience the afflictions of life; endure with dignity of mind the misrepresentations of our motives, and the unjust prejudices imbibed against us; with fidelity and vigilance discharge domestic, relative, civil, and religious duties; and for the slights and insults which we meet with

from some of our fellow-subjects, let us return kindness and affection. Let us love our enemies, bless them that curse us, do good to them that hate us, and pray for them who despitefully use us, and persecute us; and let us look for our reward at the resurrection of the just."

At the Conference of this year, collections were directed to be made for the Basford Chapel in the Nottingham, Newark, and Leicester circuits.

Preachers, Robert Miller, George Smith, Lewis Andrews. Members 2,000.

Mrs. Mary Tatham, speaking of the men at this time stationed in the town, says: "Our dear Mr. Smith leaves nothing undone to advance the glory and interest of the Redeemer's kingdom. Mr. Miller is a sound preacher; and our dear Mr. Andrews is lively and useful. Indeed, we are highly favoured with preachers. God owns them, and blesses them."

Ilkeston, eight miles from Nottingham, was now made the head of a circuit, taking 600 members.

"For many years," we are informed, "there was only one Methodist in the place, and, though the preachers visited it from time to time, no good seemed to result. At length the old woman sickened and died, and the despisers prophesied that all the Methodism of the place would be interred in her grave. Mr. Crook was then in the neighbourhood, and he thought it is duty to improve the event by preaching on the occasion. Accompanied by Mr. Taft, of Sandiacre, and another brother, he accordingly went; and Mr. T. having obtained the permission of the landlord of the inn at which they put up, for Mr. C. to use his leaping-on stone for a pulpit, the news spread that a funeral sermon was to be preached. All who could attend were present, and among

others the clergyman of the parish. Mr. C. had great liberty of speech, and clenched every nail he attempted to fasten, with quotations from the Prayer Book, the Articles, &c. At the close of the sermon, Mr. C. received a message from the vicar to wait upon him the next morning, at eight o'clock. Accordingly he went, expecting that it was for controversy he was sent for. He was met by the gentleman with open arms, in the entrance of his house. 'Sir,' said he, 'I heard you last night with pleasure; in what college were you educated?' 'I never attended a college,' was the reply. 'Sir,' rejoined the clergyman, 'I have heard many of the heads of our universities preach, but never heard an equally able defence of our Establishment. You are welcome to my pulpit next Sunday.' Mr. C. replied that he was not ordained, and therefore to preach in the church would put the other to trouble without doing any good. But he proposed that he should stand at the church door, and preach to the congregation at the end of the service. The vicar published from the pulpit that a stranger was to address them, and numbers lent a willing ear to our preacher, as he dwelt on the solemn words, 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' Under that sermon the clergyman was deeply convinced of sin, and the next Sunday told his congregation that he had been living without God in the world, but was now an earnest seeker of salvation. By his invitation Mr. Wesley visited the place, and preached in the church, and from that time forward Methodism continued in Ilkeston."

1810. On July 8th, Mrs. Taft, (formerly Miss Mary Barritt,) writes as follows:—"I spoke twice in the Nottingham Methodist Chapel to a large, attentive, and well affected congregation. Praise the Lord! I spoke again to them on the Monday night. Mr. Tatham's is my house in Notting-

ham. He, and his wife have borne the burden and heat of the day; but I have many friends and children in the Lord, in this large and very populous town."

Preachers this year, Cleland Kirkpatrick, Richard Pattison, David McNicoll. Members 1400.

Cleland Kirkpatrick was born in 1765, at Bangor, in the north of Ireland, and spent his youth at sea. He lost an arm in His Majesty's service, and suffered imprisonment for several years in France. Returning to England, he got converted, and in 1791 became a Methodist preacher. In this work he found his proper sphere, and in the various circuits to which he was appointed, he fulfilled his duties with faithfulness and success. He died of apoplexy, at Withington, in the Congleton Circuit, December 17th, 1834.

Richard Pattison was stationed in Nottingham in 1798.

David McNicoll was born at Dundee, July 17th, 1781. He was pious from his youth, and entered the Methodist itinerancy in 1802. He attained a high position among his brethren, and died on Saturday evening, June 4th, 1836, in the 55th year of his age, and the 24th of his ministry. His death was remarkably sudden. He returned home from a missionary tour, met his family of eleven children, talked with them in his usual cheerful manner, prayed with them, retired to rest, and in a few moments expired! He was a man of powerful intellect, and tender heart. His general knowledge was exceedingly varied and extensive, his reading on all subjects, especially theology, immense. As a preacher he was copious, illustrative, eloquent; as a writer, clear, cogent, argumentative. In the "Takings" we are told: "He was below the middle size, fleshy, a little full about the chest, but otherwise well built; had a round face, fair complexion, a humid intellectual brilliancy, accompanied with an occasional quick-

ness of expression, in the eye, the transparent skin discovering here and there the tiny purple veins wandering beneath, and the head displaying a profusion of curls of the deepest auburn. His step was soft and deliberate, his person erect, his air easy and careless; and confidence was the general sensation he inspired."

It is a somewhat singular fact that the three preachers stationed in Nottingham this year, were natives respectively of England, Scotland, and Ireland; Kirkpatrick being an Irishman, Pattison an Englishman, and McNicoll a Scotchman.

In the "Minutes of Conference" these preachers are said to be appointed to the "Nottingham Circuit, and Hockley Chapel in Nottingham," though Hockley Chapel was still in the hands of the Kilhamites. This special notice indicated a resolution at head quarters not to relinquish the claim of the Old Connexion to the premises which had been so unrighteously taken away. That some legal proceedings for the recovery of the property were contemplated is obvious from a letter received by Mr. Thomas Tatham from Mr. Joseph Benson, then President of Conference, dated, "London, August 24th, 1810," wherein very particular inquiries were made respecting both the chapel and preachers' houses. "Who first purchased the ground on which the chapel and dwelling-houses stand, and of whom? How was the purchase money raised? Was it by subscriptions, collections, or was it the money of private individuals? Who built the chapel and houses? Who paid for the building them? How was the money raised? What debt is there now upon the chapel and houses? And to whom is it due?" The letter concludes with a request that Mr. Tatham should send, if possible, "a fair and correct copy" of the Hockley Chapel Trust Deed to the New Chapel, City Road, London, by the mail coach immediately.

1811. Messrs. Cleland Kirkpatrick, Richard Pattison, and David McNicoll were all re-appointed to the "Nottingham Circuit, and our chapel at Hockley in Nottingham." Members reported to Conference 1420.

The chapel at Bulwell was built this year. Mr. Pattison the second preacher, was present when the foundation stone was laid, and made a speech. At the opening of the chapel Mr. John Burdsall, of Newark, preached from Psalm xcvi, 1, 2, and Philippians iii, 8.

On November 1st, Mr. David McNicoll commenced the Philological Society. The society met once a fortnight. A paper was read at each meeting on some philosophical, literary, or religious subject; discussion followed, and the president concluded, summing up, and giving the result of the whole. This useful society continued for some years, and many young men who afterwards took a prominent position in the church and world were members of it. Mr. McNicoll was president while he remained in the circuit. He read to the first meeting an essay upon the advantages of education. Mr. Samson Biddulph, who subsequently became widely known as the master of a superior school in Halifax place, read the second essay, on the question,—“Is the assertion founded in reason that a person of rank demeans himself by associating with his inferiors?” Mr. Richard Sutton, (afterwards the proprietor of the Nottingham Review), on the third night of meeting considered “Whether commerce has been of real use to mankind?” Mr. Thomas H. Smith, (who became the manager of the Nottingham and Nottinghamshire Bank,) Mr. William Harwood, (author of many excellent pieces in verse and prose,) and several other young men of promising talents subsequently read essays upon various subjects. Such a Society must have been of great advantage to its members;

by teaching them to think clearly, to speak readily, and to write correctly and forcibly. Mr. McNicoll took a deep interest in all the society's proceedings, and on July 24th, 1812, just before he left Nottingham, he read a most able paper entitled, "A Legacy," full of mature wisdom and profound thought, and afterwards printed by the society for private circulation.

1812. The preachers appointed this year to the "Nottingham Circuit, and our chapel at Hockley in Nottingham," were Samuel Taylor, John Walmsley, and Thomas Livingston. Members 1330.

Samuel Taylor was converted in early life, and in the year 1790 entered the Methodist itinerancy. He was "a sound, plain, preacher," was characterized by "a remarkable innocence and simplicity of mind," and "a peculiar sympathy and tenderness of spirit," and was "greatly beloved in the various circles in which he moved." His brethren conclude a sketch of his character by declaring that he "was esteemed in exact proportion as he was known." This is, indeed, high praise. After 31 years of useful labour, he died at Devonport, "full of immortal hope," February 20th, 1821, in the 52nd year of his age.

John Walmsley became a Methodist preacher in 1797. He was zealous and affectionate in the performance of his duties, manifested a deep sympathy with all in poverty and distress, won the hearts of his hearers by his loving spirit and engaging manner, and saw much fruit of his labour. He departed this life, joyously trusting in Jesus, April 22nd, 1842.

Thomas Livingston entered the ministry in 1809, travelled at Bridlington, York, and Nottingham, and in 1813 retired "for want of health."

The father of the great Richard Watson died this year at

Nottingham, on November 27th, aged 70.

1813. The Rev. William Myles, in his "Chronological History of the Methodists," gives the following list of chapels in Nottinghamshire. They are fifty-five in number:—

LIST OF METHODIST CHAPELS IN NOTTINGHAMSHIRE IN
JANUARY, 1813, WITH THE YEAR IN WHICH
THEY WERE BUILT.

Arnold	1806	North Leverton	1805
Blidworth	1789	Normanton	1782
Bulwell ... 1788,	1811	Ollerton	1810
Bingham	1792	Oxton	1790
Blythe	1811	Plungar	1798
Bridgford	1794	Radford	1804
Cotmanhay	1806	Ruddington	1798
Carlton	1787	Ratcliffe	1796
Calverton	1790	Retford	1796
Clayworth	1802	Stapleford	1798
Cropwell	1789	Rampton	1812
Edgemanton	1804	Sutton-in-Ashfield	1796
Edmondton	1804	Sutton Bonnington	1798
Edwinstowe	1804	Topping	1796
East Leake	1794	Tuxford	1809
Epperstone	1795	Willoughby	1810
Flintham	1805	Wakeringham	1796
Farnsfield	1796	Wheatley	1798
Gringley	1800	West Stockwith	1803
Gotham	1790	South Leverton	1806
Great Leake	1789	Sound	1806
Hickling	1804	Darlton	1810
Basford	1809		
Ilkeston	1794		
Kirby	1790		
Kimberley	1805		
Long Eaton	1796		
Lenton	1798		
Mansfield	1790		
Nottingham	1798		
Misterton	1756		
Matterey	1792		
Newark	1780		

The whole number of Chapels.

In England	1255
In Wales	80
In Scotland	25
In the British Isles	30
In Ireland	145
Total	1540

The "Nottingham Circuit, and our chapel at Hockley in Nottingham," had for preachers this year, Samuel Taylor, John Walmsley, and John Dredge. Members 1330.

John Dredge had just entered the Methodist itinerancy,

and Nottingham was his first circuit. He was a serious, sensible man, and an acceptable preacher. He died in 1820.

On September 20th, Dr. Adam Clarke preached in Halifax-place Chapel on behalf of the Sabbath School. The text was Galatians iii, 22—26, the sermon one of great merit, and the collection £90.

Gideon Ouseley, the celebrated Irish missionary, this year paid Nottingham a visit, and was instrumental in the conversion of many souls.

1814. Two preachers only were appointed to the "Nottingham Circuit, and our chapel at Hockley, Nottingham," viz., Robert Hopkins, and Edward Roberts. Members 1400.

Collections were authorized by Conference to be made in the Ashby and Mansfield Circuits, for the Arnold and Basford chapels; and in the Nottingham, Bury, and Grantham circuits, for the Mansfield Chapel.

Robert Hopkins was born at Devizes. He was converted to God before he was seventeen, and soon began to preach. He attracted Mr. Wesley's notice, and was admitted into the itinerant ranks in 1780. He was distinguished for simplicity, love, and prayer; and was much blessed in his labours, which, however, were suddenly terminated by death on February 24th, 1827. He died in the 69th year of his age, and the 47th of his ministry.

Edward Roberts became a Methodist preacher in 1799, and ceased to be one in 1816.

1815. "Nottingham Circuit, and our chapel at Hockley, Nottingham." Preachers: Philip Garrett, Josiah Goodwin. Members 1359.

Philip Garrett was born at Douglas in the Isle of Man, and devoted himself to God in early life. Having joined the Methodist ministry in 1799, laboured for upwards of 43 years, and

died at Bradford January 31st, 1843, in the 74th year of his age. He was a man of strong common sense, open and affable deportment, respectable scientific attainments, and effective pulpit abilities.

Josiah Goodwin was born in 1785, and educated at Kingswood School. Having been converted while young, became a tutor, and in 1808, a Methodist preacher. He was a diligent student, reading and studying the scriptures in their original tongues, a correct theologian, fond of dealing with Christian experience in its heights and depths, and, in his public ministrations, "always", we are told, "fresh, full, vigorous and interesting." After 44 years of useful service, he settled down at Birmingham as a supernumerary; and on March 16th, 1866, he was called to his reward, in the 82nd year of his age, and the 58th of his ministry.

Alterations were this year made in Halifax-place Chapel whereby the pew rents were raised to £252 annually.

1816. "Nottingham Circuit, *and our chapel at Hockley, Nottingham,*" appears for the last time in the Minutes of Conference. The steps taken for the recovery of the Hockley Chapel, and adjoining property, were shortly to be crowned with success, and the special mention of the chapel in the Minutes was therefore not again necessary.

Preachers: Philip Garrett, Josiah Goodwin, and Thomas Harrison Walker. Members 1359.

Thomas H. Walker entered the ministry in 1811, and possessed preaching talents of a high order.

1817. In May the first annual missionary meeting for the Nottingham District was held in Halifax-place Chapel. Mr. Thomas Tatham was chairman. There were ten resolutions, and the speakers were the Rev. Philip Garrett, (Nottingham,) Rev. Edward Towler, (Stamford and Peter-

borough,) Rev. Edward Oaks, (Derby,) Mr. John Lockwood, (Nottingham,) Rev. John Stephens, (Leeds,) Mr. Thomas Jerram, (Nottingham,) Rev. Thomas Edwards, (Utttoxeter,) Rev. Thomas H. Walker, (Nottingham,) Rev. John Townsend, (Ashby-de-la-Zouch,) Rev. James Rosser, (Mansfield,) Rev. Robert Newton, (Wakefield,) Rev. Marshall Claxton, (Mansfield,) Rev. William Bird, (Ashby-de-la-Zouch,) Mr. Samuel Barrowcliffe, (Nottingham,) Rev. Josiah Goodwin, (Nottingham,) Rev. Joseph Hunt, (Leicester,) Rev. Lawrence Kershaw, (Grantham,) and Rev. Samuel Webb, (Loughborough.) The collection was £200, a truly noble sum. The subscriptions during the year amounted to £81 10s.

Preachers appointed to the Nottingham Circuit this year, Jonathan Barker, Frederick Calder, and Thomas Harrison Walker. Members 1400.

Jonathan Barker was born in Manchester, and joined the society there. He entered the ministry in 1793, retired as supernumerary in 1832, and died March 16th, 1839, aged 76 years. He is described as a man of great simplicity and activity.

Frederick Calder was converted to God at the age of fifteen, became a Methodist preacher at twenty-three, in 1808, laboured earnestly and successfully, and died June 20th, 1851, in the 66th year of his age.

1818. During the former part of this year the society in Nottingham was thrown into a state of intense excitement by a cruel persecution carried on against the Rev. Thomas H. Walker, who had been stationed two years in the circuit, and whose preaching was generally and greatly admired. His servant girl, a native of Cotgrave, was the instrument employed in this infamous attempt to ruin his reputation. A short time before he left the circuit, the following

testimonial of esteem for his character was drawn up and published. It is inserted here not only to show in what high estimation Mr. Walker was held, but also on account of the signatures appended to the document, which cannot fail to be interesting to a Nottingham Methodist.

To the Rev. T. H. WALKER.

Nottingham, July 3rd, 1818.

DEAR SIR,

Exposed as you have been, to the envenomed shafts of calumny, to the malicious glance of suspicion, and to the cruel and insidious designs of malevolence,—it cannot but be gratifying to us who entertain the highest respect for your character, to offer you this public testimony of our esteem and approbation.

You have borne, with admirable patience and fortitude, one of the most cruel and vindictive persecutions that could be directed against you.—Twice has your case passed through the fiery ordeal of laborious and anxious investigation,—and twice have you been declared NOT GUILTY.—With this, the most inexorable justice ought to be satisfied,—the most inveterate enmity ought to be laid at rest. Calumny, misrepresentation, and even MALICE itself should say, IT IS ENOUGH.

Believing, as we do, that the insinuations, tending to the injury of your character, are without foundation,—and knowing that your character as a Minister has been exemplary, and your labours have been marked by zeal and usefulness; that as a Husband, you are uniformly kind and attentive, and as a Father, tender and affectionate, we beg you to consider this letter as a PROOF of our approbation of your conduct, and as a PUBLIC CONTRADICTION to the slander which has been attempted to be attached to your reputation; and although we have no doubt but your mind is supported by the power of that Religion which you administer to others,—yet we think it our duty, as Christian brethren and friends, to offer you every consolation in our power.

Thomas Tatham	Trustees.	John Cutts	Leaders.	Richard Ackroyd
Joseph Barnsdall		James Hough		Matthias Eggleston
Joseph Lomas		Henry Boot		John Bostock
John Booth		Mary Tatham		William North
		Rebecca Lomas		J. Draper
	Stewards.	Ann Woofenden	Local Preachers.	Samuel Lowater
George Edson		Ann Stevenson		Robert Hoe
John Lockwood				Samuel Forman
	Leaders.	Sampson Biddulph		John Fann
Edward Sadler		William Banwell		George Wright
James Roe		Samuel Wright		Matthew Greasley
Thomas Jerram		Frederick Elliott		John Rothera
William Moss		John Hudson		Joseph Shipley
William Kelk		Samuel Meddows		William Goodger
Samuel Barrowcliff				Thomas Sargent
Thomas Dale	Leaders.	Charlotte Singleton		William Holmes
William Dewey		William Butcher		Richard Rawson
James Norton		Peter Preston		Richard Allen
John Rose		John Woofenden		George Urry
William Ball		Abraham Booth		Thomas Henson
Isaac Wardle		Ephraim Trivitt		Thomas Dale, Jun.
Daniel Tatham		William Robinson		J. B. Whitfield
Wm. Trentham, Jun.		Jeremiah Johnson		John Perry
William Smith		John Bullock		T. H. Smith.
John Shipsides				

Preachers this year: John Brownell, John Davis, Joseph Hollingworth. Members 1580.

John Brownell was born near Stockport, Cheshire, in 1771, and laboured usefully as a local preacher, till in 1794, he was sent as a missionary to the West Indies. The heat of the climate injured his constitution, and he returned to England, where he preached and worked with zeal and acceptance until a short period before his death, which took place at Newark, September 24th, 1821, in the 51st year of his age.

John Davis was born at Dursley, Gloucestershire, October 27th, 1780, and joined the Methodist society when seventeen years of age. He became an itinerant preacher in 1802, and continued in active service for 45 years, when a stroke of paralysis compelled him to sit down as a supernumerary; five years later God called him to Himself. He died May 16th,

1852, in the 72nd year of his age and the 50th of his ministry. He is described as a man of great energy of character, yet fond of order, mighty in prayer, exceedingly impressive in his reading of God's word, a good theologian, a diligent pastor, and a practical, highly evangelical, and successful preacher.

Joseph Hollingworth was converted in the 24th year of his age, and laboured for nine months as a local preacher. He became an itinerant in 1808, and was called home to God on Monday, January 25th, 1836. Many sinners were converted under his preaching. His brethren in the usual obituary, speak of him highly. "His views of Divine truth were clear and comprehensive; his language was perspicuous, copious, and frequently eloquent; his manner was natural, solemn, and earnest; and his mind and heart were fully engaged in bringing sinners to God."

The Hockley Chapel property was now restored to the Old Connexion. It was taken away by the Kilhamites in 1797, and had been in their possession ever since. "After the lapse of twenty years," Mr. Tatham remarks, "the Conference has obtained redress from the Court of Chancery, where it was clearly proved that there was no New Connexion of Methodists at the time Mr. Wesley got a deed enrolled in Chancery to establish his yearly Conference as a body acknowledged by the laws of England. Of course Mr. Kilham's party could have no claim. The next thing was the amount to be paid for damages. This was agreed to be settled by arbitration, and provided the arbitrators could not agree, then an umpire should be chosen, whose award should be final. Lord Denman was umpire, whose sentence was, that our opponents should restore unto our Body the whole of the Hockley estate for £700." The law expenses in recovering it amounted to £500.

On October 6th, it was reopened for Divine worship by the Old Methodists. The Rev. Robert Newton, of Liverpool, preached twice, his texts being Romans xiv, 17, and Ephesians ii, 8. On the following Sabbath the Rev. Joseph Entwisle, of Sheffield, preached from Matthew xviii, 20, and Luke xv, 10. The collections amounted to £70 0s. 9½d.

1819. Preachers: John Brownell, Joseph Hollingworth, William Croscombe. Members 1580.

William Croscombe entered the ministry in 1810. After travelling one year in England, he went to Nova Scotia, but returned in 1819, and was appointed to Nottingham, where he stayed two years. He then went to Gibraltar for three years, and thence to Nova Scotia, where he died in 1860.

1820. Preachers: John Hickling, John Draper, William Croscombe. Members 1600.

John Hickling was born at Hathern, in Leicestershire, November 30th, 1765. He entered the Methodist itinerancy in 1788, and having travelled in five and twenty different circuits, became a supernumerary in 1836. He outlived all the preachers called out by Mr. Wesley. His death took place at Audley, near Newcastle-under-Lyme, November 9th, 1858, in the 93rd year of his age, and the 71st of his ministry. The Conferential notice of his decease speaks of the uniform blamelessness of his life, the abundant usefulness of his labours, the clearness, fulness, and power of his preaching, the affectionate solicitude of his pastoral attentions, the guileless simplicity of his spirit, the gift of prayer he so largely possessed, and the deep love for Methodism he so energetically and constantly manifested.

John Draper was converted to God at twenty-one, became a preacher in 1802, travelled for 26 years with general acceptance, and died February 3rd, 1829.

The following particulars are taken from the Circuit plan for June, July, and August, of this year.

Lovefeasts.	PLAN OF THE NOTTINGHAM CIRCUIT.		Sacraments.
Halifax June 25			Halifax July 3, &
Cotgrave Aug. 6	1820.		Aug. 27
Ruddington „ 13			Hockley Aug. 6
Basford „ 20	“Go ye into all the world, and preach the Gospel to every creature.” Mark xvi, 15.		Ratcliffe June 25
			Bulwell July 2
			Normanton „ 2
			Ruddington „ 2
Places.			Preachers' Names.
Halifax Chapel	10½ 6	1 John Brownell	
Hockley ...	10½ 3 6	2 Joseph Hollingworth	
Ratcliffe ...	10½ 2 6	3 William Crocombe	
Bulwell ...	2 6	4 John Adams	
Normanton ...	10 2	5 Thomas Tatham	
Ruddington ...	10½ 2½ 6	6 William Moss	
Carlton ...	2 6	7 Thomas Jerram	
Arnold ...	2½ 6	8 William Brettle	
Gotham ...	2½ 6	9 Edward Barker	
Basford ...	10	10 John Hudson	
Basford ...	2½ 6	11 William Thorpe	
Radford ...	2½ 6	12 William Roulstone	
Cotgrave ...	2 6	13 Samuel Skevington	
Lenton ...	6	14 John Clarke	
Barton ...	2	15 Thomas Holland	
Stoke and Burton	2 6	16 Henry Kirkland	
Burton ...	6	17 William Banwell	
Bradmore ...	10½	18 Joseph Banwell	
Bunny ...	2	19 John Barks	
Sneinton ...	6	20 Robert Gregory	
Sion Hill ...	6	21 Sampson Biddulph	
Beeston ...	2½ 6	22 John Hodgkin	
		23 John Shippides	
		24 John Turpin	
		25 Samuel Meadows	
		26 Joseph Cope	
		27 William Rauworth	
		28 John Shelton	
		29 John Kershaw	
		30 John Marriott	
		31 Frederick Elliott	
		32 Daniel Tatham	
		33 Theodosius Dalley	
		34 Joseph Corder	
		On Trial.	
		35 S.M.	

The New Connexion Chapel at Beeston was this year bought by the Wesleyans for £120, and the Rev. Joseph Hollingworth preached at the opening from Isaiah xlix, 15.

1821. On April 4th, the Rev. Rowland Hill was advertised to preach on behalf of the Independent Missions in Castle Gate Chapel, but the crowds of would-be hearers were so great, that Halifax-place Chapel, as being more spacious, was kindly offered, and was accepted; and the service was consequently held there. The sight of the people eagerly hurrying from one chapel to the other must have been amusing. On the following day, Rowland Hill preached again in Halifax-place Chapel, and made a collection on behalf of the Methodist Missions. On both occasions the large building was crowded to excess, and hundreds had to go away unable to obtain admission.

On June 11th, William Ball's funeral sermon was preached in Halifax-place Chapel, by the Rev. John Hickling, who chose Nahum i, 7 for his text. It is recorded of William Ball that "he was awakened under the ministry of the first John Nelson in the Old Tabernacle, was a steady upright man, an active prayer leader, a member a society for 50 years, and died in peace."

Preachers appointed to the circuit this year: John Hickling, John Draper, and John Hannah. Members 1650.

John Hannah entered the ministry in 1814, was appointed Theological Tutor at the Wesleyan Theological Institution in 1834, and diligently laboured in this important sphere until 1867, when he retired from active service, and became a supernumerary, dying in the same year.

On September 21st, Dr. Adam Clarke preached in Nottingham for the last time. The text was 1 Corinthians, i, 23—25; the sermon was one of great power, and the collection, (on behalf of Hockley Chapel,) amounted to £55 13s. 1½d.

1822. Preachers: John Hickling, Henry Ranson, John Hannah. Members 1700.

Henry Ranson was a respectable classical scholar. "His preaching" we are told, "was not declamatory, but of the more sober and didactic class, always demanding, and frequently taxing the attention of his hearers. All, however, who were willing to bestow the requisite attention upon his ministrations found them to be intellectual, spiritual and profitable." He began to travel in 1812, became a supernumerary in 1853, and died September 30th, 1854, in the 63rd year of his age, and the 43rd of his ministry.

1823. On January 26th, died Mr. John Brewster, of Ratcliffe, aged 64 years. He was a Methodist of sterling character, charitable to the poor, well known, and greatly respected. For many years he had been a local preacher and leader, and for upwards of 30 years a member. The Rev. John Hickling preached his funeral sermon from that emphatic text, Luke xvi, 22: "And it came to pass that the beggar died, &c."

On February 14th, died Mr. John Cutts, of Nottingham, a faithful class-leader. His funeral sermon was preached by the Rev. John Hickling, from Psalm xii, 1: "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

On March 28th, died Mr. John Gilbert of Nottingham, a local preacher and class-leader. He had also conducted a class for the benefit of young men who were prayer leaders or exhorters.

Preachers: Thomas Kelk, Henry Ranson, John Hannah. Members 1830.

Thomas Kelk was employed as a local preacher at the age of fifteen, and became an itinerant before he was twenty. "His sermons were plain and pointed, studied with much care,

and delivered with great seriousness and fervour." After staying two years at Nottingham, he was stationed at Wednesbury, where he lost his sight. Notwithstanding this great calamity, he continued for several years to fulfil his ministerial duties. He became an itinerant in 1788, and went to see God on November 12th, 1836, in the 69th year of his age, and the 49th of his ministry.

On November 16th, died Mr. Robert Gregory, of Nottingham, in the 31st year of his age. He was a local preacher, class-leader, steward and trustee, and was much beloved. His excellent wife died about three months before. Two sermons were preached by the Rev. John Hannah on the solemn occasion, which, along with two memoirs, were afterwards published.

A chapel was built at Burton Joyce this year. The first Methodist in the village was William Allcock, a young man who was converted under a sermon preached by Mary Barritt at Carlton. There had been preaching every Sabbath as early as 1808; now a small chapel was erected.

1824. At the last Conference the Rev. Richard Reece was appointed to go over to the United States as Representative to the General Conference of the Methodist Episcopal Church, to be held in Baltimore, May 1st, 1824. The Rev. John Hannah was appointed to accompany Mr. Reece, they, and their mission, being earnestly recommended to the prayers of the societies and congregations.

On February 13th, Mr. Hannah left Nottingham to proceed on his journey to America, a young man being appointed to assist his colleagues, Messrs. Kelk and Ranson, in discharging the duties of the circuit. A few days afterwards Mrs. Tatham remarks: "Our dear Mr. Hannah, along with Mr. Reece, is now crossing the ocean. Mr. H. was in good

spirits when he left Nottingham, and the young man we have in his stead is likely to be a tolerably good substitute. At present we think ourselves highly favoured; Mr. Kelk and Mr. Ranson are men of solid worth, possessing sound minds and sound experience, and also have an excellent method of explaining the mind of God to man in their public ministration of the word." "In the year 1821," writes Dr. Hannah, "I received an appointment to the Nottingham Circuit. For the greater part of three years I regularly laboured among this truly affectionate people, of whose kindness I shall ever retain a grateful recollection."

Preachers this year: Thomas Kelk, John Hanwell, Henry Ranson. Members 1920.

John Hanwell was born in Hull, October 20th, 1783, became a Methodist preacher in 1805, retired as supernumerary in 1848, and died at Brandon in Suffolk, July 3rd, 1854, in the 71st year of his age, and the 49th of his ministry. He loved Methodism, took important circuits, and was a District Chairman for several years. He preached, not only in the pulpit, but from house to house, and performed all his duties with diligence and fidelity.

A chapel was this year built in St. Ann's Street. It was opened by Mr. William Dawson, who preached from 1 Kings viii, 38.

1825. Preachers: William Aver, John Hanwell, John Smith, 3rd, William Parker. Members 2060.

William Aver entered the work in 1790, and died on January 25th, 1835, aged 67 years. Throughout the whole course of his ministry he shewed an exemplary diligence, and was rewarded with much success. Shrewd and discriminative, he was yet gentle and unsuspicious. He avoided everything wild and speculative in religion, and deeply revered the Word

of God. "His public discourses were recommended by accuracy of statement, conclusiveness of reasoning, and a style singularly simple and terse."

John Smith, the revivalist, was born at Cudworth, near Barnsley, in Yorkshire, on January 12th, 1794. He was exceedingly wild and wicked as a youth, but, getting converted in a revival at his native village in 1812, he became a local preacher, and in 1816 entered the ministry. His piety was of the most deep and exalted character, and his zeal for the salvation of souls ardent and unquenchable. In the pulpit he was plain, pointed, graphic, and almost irresistible. He possessed a noble courage in reproving sin, and a tender, sympathizing heart. His strong, athletic frame was too weak to bear the strain which his intense ardour and incessant labours brought upon it, and he fell a victim to his own consuming zeal, November 3rd, 1831, in the 38th year of his age, and the 16th of his ministry.

William Parker was born at Newcastle-on-Tyne, January 17th, 1802. He gave his heart to God at the age of eighteen, and entered the ministry this year, (1825,) Nottingham being his first appointment. He suffered from an attack of paralysis in 1863, and 'sat down' as a supernumerary. On July 21st, 1864, he departed this life, in the 63rd year of his age, and the 39th of his ministry. He was a deeply pious man, of pastoral habits, and an earnest, practical preacher.

At New Sneinton, a chapel was erected this year, at a cost of £400. Messrs. Aver, Hanwell, and Smith preached at the opening.

A great revival of religion now commenced in the Nottingham Circuit, and, without intending any disparagement to his very excellent and useful colleagues, we must attribute it chiefly, under God, to the powerful preaching of John Smith.

When he came to the town, he found a praying, expecting, people, who hailed his coming as a signal for a glorious revival, and on the first Sabbath evening he preached about a dozen persons were converted. Many hundreds were afterwards awakened and found peace, till nearly a thousand members were added to the societies during the next four years.

In consequence of the great increase of the society and congregation at Beeston, a new chapel, capable of holding 300 people, was at this time erected.

In September the New Basford Chapel was opened by the Rev. W. Aver and Rev. W. Parker, the latter taking for his text Haggai ii, 19 : "From this day will I bless you."

1826. On February 7th, Old Lenton Chapel was opened by B. Thorold, Esq. Texts : Isaiah xxx, 10, and 1 John ii, 2.

The Rev. John Stephens, in his "Chronicles of Wesleyan Methodism," says that in this year (1826) there were in Nottinghamshire 5 circuits, 77 chapels, 12 travelling preachers, 144 local preachers and 5,344 members. Population 186,873, the proportion of Methodists to population being 1 to 35. Houses for preaching, and supernumerary preachers, are not reckoned.

On Thursday March 16th, was hanged on Gallows Hill a man named Samuel Wood, for the murder of his wife. On the night before the execution, the Rev. John Smith sat up with him, and the next morning this devoted minister accompanied him in the cart, sitting on one side of him, while the hangman sat on the other. When the mournful procession had reached the gallows, Mr. Smith prayed with the repentant culprit, who immediately afterwards, having round his neck the fatal rope, which he had, as is usual, worn since he left the precincts of the gaol, warned the spectators against sin, especially drunkenness. We insert this incident

mainly to illustrate the noble courage and unreserved devotedness of Mr. Smith who thus voluntarily, under such extreme circumstances, endeavoured to save a soul from death.

On April 8th, Mr. Smith writes : "God is blessedly moving upon the people in various parts of our circuit. More than one hundred and fifty were added to the society last quarter, and upwards of two hundred and twenty are on trial. In two or three places, the awakening influence of God seems to be general. The people are distressed in their houses without any outward means, doubtless in answer to prayer. At New Basford the people appear to be panic-struck. Some of the most notoriously wicked characters have been converted to God. I gave notes of admittance to fourteen persons in one class at that place a few weeks ago, all of whom professed to have found peace with God. We had a blessed time there last Thursday. The glory of God filled the place, and five obtained mercy. Many souls have been saved there every week for some time past. I gave seventeen notes at Old Radford a short time since; all who received them professed to have obtained liberty. The work is going on. In several places it is spring. Hallelujah! In Nottingham souls are saved every week. More than a dozen were saved after Mr. Dawson had preached a few weeks ago, and six found peace with God on the morning of the same day in a private house. I have seen some signal work also in the Mansfield and Ilkeston Circuits." "June 29th. Although our increase of members has not been very great—two hundred—we have four hundred and forty-seven on trial. In some places the work astonishes old members; they never saw anything equal to it. Numbers have trusted God for a full salvation, and many more are panting for it. It is the *good pleasure* of the good God to save—to save fully. How important it is to hold this truth

fast through everything!" "July 12. Many backsliders are returning to the Lord, and the cleansing work is going on. Last Sunday night at Carlton, upwards of twenty, I think, either found peace with God, or obtained a clean heart. We had a still greater night on Monday, at Halifax Chapel, and last night, at New Sneinton, many souls were saved. Glory be to God! I have not time to enter into any particulars."

Preachers this year: William Aver, John Hanwell, John Smith, 3rd, Richard Treffry, Junr. Members 2250.

Richard Treffry was born at Camelford in Cornwall, on November 30th, 1804, and entered the ministry in 1824. He "preached with fervour, energy, and eloquence," and wrote several works of great value. He was attacked by a pulmonary disease, and died at Penzance on January 20th, 1838, aged 33, leaving a widow and six children to mourn his loss.

Mr. Treffry thus speaks of his coming to Nottingham, and of his first Sabbath's work: "In passing along the town I saw large bills, in which the words 'Sunday School Sermons,' and 'Rev. R. Treffry, Junr.,' were in juxtaposition. I soon found out Mr. Aver's, where I was received very kindly. Yesterday morning I preached for the Sunday Schools at Hockley Chapel, which will contain, I should think, about six or seven hundred people. It is in form like Beverley Chapel, but considerably larger. I preached from 1 Corinthians x, 33, but made poorly out. In the afternoon I heard a good, unpolished, feeling sermon, in the same chapel, from 'I bring near my righteousness.' In the evening I was at Halifax Chapel. Its architecture resembles that of Georgeyard Chapel in Hull, only that it is a vast deal larger. I preached from Revelation i, 5, 6. The congregation was large and very attentive, and I had liberty in speaking to them."

Mr. Treffry soon made himself acquainted with his new sphere of labour, and under date of September 11th, writes as follows :—

“We have in this town five places of worship for Episcopalians, three parish churches, and two chapels of ease, a Roman Catholic chapel, two General Baptist chapels, one Particular Baptist, one Scotch Baptist, one Huntingtonian, and three Independent chapels, one a split from the oldest Independent interest by some of the young ones, who wanted a more flashy man than their present minister. The Kilhamites and Ranters have each a large chapel; though the latter have not much of an interest here. The Unitarians, Quakers, Jews, Sandemanians, and Nondescripts, all have chapels. The dissenting interest is the most predominant. Most, if not the whole, of the corporation are dissenters, which fact speaks volumes for the principles of our great men. Of course we are all Whigs and Radicals, and tolerably spiced with Deism. Nottingham was in a most awful state some time ago. Everybody was engaged, either in one way or another, in the manufacture of *twist*, a kind of net-work, in which the threads are twisted, whence the article derives its name; and during this time the most monstrous and unnatural prosperity prevailed. The masters got money with incredible quickness. Common workmen earned from four to five pounds per week, by working only six hours per day, and those who were more diligent got six pounds in the same space of time. And this extended not only to the manufacturers of this kind of lace, but to all the engineers and machinists who invented and manufactured the machinery, which is, in fact, very complicated. It was no uncommon thing to give eight or nine hundred guineas for machines, which now would not sell for more than a third of that sum. The population of the town

of course, increased in an unexampled manner; numerous villages sprang up in the immediate neighbourhood, and all trades were in the most extraordinary prosperity, in consequence of the outrageous exuberance of money. The commonalty lived in the most abominable profusion, ate and drank all that was luxurious, furnished their houses in the most elegant manner, and were at all hours of the day, on Sundays particularly, seen reeling or lying about in the streets, in the excess of intoxication. The sounds of revel and riot perpetually assaulted the ear of the peaceable passengers, and even at night's still hour the same infernal licentiousness was practised, till shame and debauchery were no more companions, and vice in all its shapes courted notoriety and claimed eulogy. But, by the good providence of God, things have been wonderfully altered. Every one, of course, who was not insane by prosperity, expected revulsion; and at last it came, with an awful momentum. Things are now in some measure restored again to their wonted calmness. The population of the town and neighbourhood is considerably diminished, but still the resources of the inhabitants are tolerably abundant, and there is certainly no cause for complaint."

In October, Mr. Treffry established a "Philo-Theological Society" for the improvement of young men in theological knowledge. "We have," he says, "some very respectable persons amongst us. Last Friday we held our first meeting. The subject for discussion was: 'What are the advantages derivable from theological study, and what are the most eligible means for the attainment of theological knowledge?' As you may suppose, we did not make much out, but, from the specimen I then had of the diligence of the members, I argued very favourably as to the result."

On October 3rd, the chapel at Hyson Green was opened by

the Rev. John Hannah, who preached from Matthew xi, 12, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." "In the evening at the prayer meeting," says Mr. Smith, "I think five souls were saved. Two years ago we had no society in that place. Now we have fifty in society, and ten on trial, with a chapel that will hold more than three hundred people."

1827. On the Circuit Plan for February, March, and April of this year, the names of the travelling preachers are, for the first time, printed in capital letters, a manifest distinction being thus made between them and the names of the local preachers.

The work of God was at this time progressing gloriously in all parts of the circuit. The brief notices of it left by Mr. Smith are too interesting to be omitted. On February 21st, he writes: "God makes some little use of me in awakening sinners, and in leading them to Jesus, the sinners' Friend, for which I praise His name. Last Sunday fortnight, at Arnold, eight or nine found peace with God. At Granby, in the Grantham Circuit, three weeks ago, nine souls obtained pardon, and two were cleansed. At Ruddington, in our circuit, about fifty have joined the society within the last quarter, most of whom have peace with God. The cleansing work is also going on. This will secure permanency, and give extension to the church." "March 22nd. I am still choosing God for my portion, and his good service for my employment. I wish to be used much, and God to have all the glory. I cannot, I will not, be easy without seeing *effects*. Nay I must, I *dare* not, thanks be to God! and I am determined that He shall have all the praise. God is working mightily among us. I think we have on trial this quarter about four hundred and fifty. Labouring, pleading men are increasing. God will

stand to His engagements ; the work must go on. About a hundred have begun to meet in class during the last quarter. The last time I was there not fewer, I think, than twenty found peace. God seems to be agitating nearly the whole village. Lenton, which has long been desert, is fresh and green ; the society has been more than doubled ; Burton the same. At Bulwell, last Monday night, my very dear father preached. Two were cleansed from sin, and eight or ten found peace. On Tuesday, at Old Basford, one obtained a clean heart, and twelve or fourteen found peace. We had about eight saved at Hockley Chapel last Sunday night. Glory, glory be to God !" "April 24th. At Old Radford, last Wednesday night sixteen or eighteen obtained entire sanctification, and eight were pardoned. At Halifax-chapel last Sunday night ten or twelve found peace, and last night two were pardoned, and one was cleansed. The work is sure to go on, for God and we are agreed. Labour, labour is absolutely necessary." "May 19th. At Normanton, the last time I was there, twelve found peace. The following evening I was at Wysall, in the Melton Circuit. After a mighty struggle, about twelve were saved. I heard this week that in that place, last Sunday and Monday nights thirty were set at liberty. A short time ago, I saw nine or ten saved at Epperstone, in the Mansfield Circuit. Last Sunday week I was at Mount Sorrel, preaching for their Sunday Schools. I think nearly twenty got liberty, and some others were awakened. Glory be to God !" "July 11th, last night at Old Radford, many were pardoned, and several cleansed. On Monday night at Bulwell, I suppose between twenty and thirty were either pardoned or cleansed. Our increase this year is about six hundred, and we have about three hundred on trial. I have been in the Loughborough and Derby Circuits, and saw many cleansed and pardoned."

Mr. Treffry also bears testimony to the wonderful character of the work now going on in the circuit. Writing on March 20th, he says: "We have nearly concluded our ticket-giving. We shall have nearly two hundred new members this quarter, and double that number on trial. Last night at Arnold I gave about forty notes of admittance. At that place, within the last quarter, they have more than doubled their society. In the village they have about one hundred and forty new members; and the most extraordinary thing is, that this place was remarkably dull. A great revival is breaking out on every hand among us. Arnold, Ratcliffe, Ruddington, and Bulwell, our four principal country places, exhibit signs of great and glorious good; and almost all the places in the circuit are in prosperity." And four months later he remarks: "At our Quarterly Meeting in June, our reports of the state of the circuit were highly encouraging; two hundred and fourteen increase, and upwards of three hundred on trial; general harmony, peace, and love. God be thanked."

On June 18th, the Rev. William Ayer, in compliance with the request of the leaders' meeting, commenced a course of sermons on Entire Sanctification, which were rendered by the blessing of God highly beneficial to the society.

In July, a lovefeast was held in Halifax-place Chapel, which was characterized by a remarkable incident, and deserves special notice. The Rev. John Smith was the presiding minister, and an extraordinary divine influence rested upon the assembly. "There was much good speaking, and towards the close of the meeting, Mr. Joseph Taylor, a local preacher, rose to relate his experience. He said that he had once enjoyed the blessing of entire sanctification, but through unwatchfulness, had in this respect suffered loss. With much feeling he added that he was now earnestly longing and waiting

for the restoration of this great privilege. Mr. Smith instantly started from his seat in the pulpit, and cried, 'The cleansing power is on you *now* !' For a moment he hesitated, it was but a moment, and he then exclaimed, while the whole of his body quivered with emotion, 'It is; I feel it in my heart !' The congregation then united in thanksgiving and prayer; in a short time the windows of heaven were opened, and there was a rush of holy influence, such as by the majority of that vast assembly was never before experienced. It seemed like a stream of lightning passing through every spirit. At one time, twenty persons obtained the blessing of perfect love, and rose up rapidly one after another, in an ecstasy of praise, to declare that God had then cleansed their hearts from all sin."

Preachers appointed this year: William Aver, Joseph Collier, John Smith, 3rd, William Tarr. Members 2774.

Mr. Treffry had received a unanimous invitation to stay in Nottingham a second year, but he declined it, and was appointed with his father to the London South Circuit.

Joseph Collier entered the ministry in 1795, and became a supernumerary in 1837. "He was a man of amiable spirit, of agreeable manners, of deep piety, and eminently spiritual in his conversation. As a minister he was diligently pastoral, visiting from house to house, and zealously promoting the spiritual interest of the several members of the families of his charge. His death, though daily expected, was somewhat sudden. He retired to his chamber, sat down upon his bed, bowed his head, and without a groan fell asleep in Jesus, May 27th, 1842."

William Tarr joined the itinerancy in 1826, was a lively, attractive, popular preacher, travelled 32 years, and in 1858 voluntarily retired from the work.

On September 17th, the chapel at Arnold was re-opened after enlargement. Sermons were preached by the Rev. Thomas H. Walker, and Mr. William Dawson.

1828. Preachers: Henry S. Hopwood, James Heaton, William Sleigh, Joseph E. Beaumont; John Smith, 3rd, supernumerary. Members 2950.

Henry Sergeantson Hopwood became a Methodist preacher in 1806. Had a well disciplined mind. Fond of reading. Prepared his sermons carefully. An agreeable delivery. At Nottingham, was energetic, faithful, and much beloved. Stationed in the circuit three years. Removed to Bristol, where he died on November 19th, 1831.

James Heaton was born at Birmingham in 1782, and was converted when fifteen, entered the ministry in 1806, became a supernumerary in 1849, and died August 21st, 1862, in the 81st year of his age. As a preacher he was clear, forcible, and sometimes quaint. A man of prayer. Attentive to the young, to whom he was specially useful.

William Sleigh began in 1807. Meek, lowly, self-re-nouncing. A diligent student. Logical, plain, and sententious. Author of several works. He became a supernumerary in 1850, and died at Haslingden, November 24th, 1861, in the 78th year of his age, and the 55th of his ministry.

Joseph E. Beaumont, the son of a Methodist preacher, was born at Castle Donington March 19th, 1794, and joined the itinerancy in 1813; obtained a diploma as Doctor of Medicine; was distinguished for his burning eloquence; enjoyed an extraordinary amount of popularity, and on Sunday morning, January 21st, 1855, in Waltham Street Chapel, Hull, having just given out

"Thee while the first archangel sings
He hides his face behind his wings,"

he was suddenly called to God, going straight from the pulpit to the throne, being in the 61st year of his age and the 42nd of his ministry.

It will be observed that Mr. Smith is put down as a supernumerary. His excessive labours had began to break up his constitution, and he was reluctantly obliged to seek rest. He took up his residence at Beeston, four miles from Nottingham, a handsome provision being made for his support from the Circuit Funds. Here his health gradually improved.

On July 16th, the New Basford Chapel, having been enlarged, was re-opened by the Rev. Joseph Hollingworth, who preached from Luke xiv, 22, and Poverbs xi, 30.

In September the Old Radford Chapel was re-opened after enlargement by the Rev. Joseph Beaumont, his texts being Matthew xviii, 20, and Philippians iii, 8.

The following are the names of the preachers and preaching places which appear on "The Lord's Day Plan of the Wesleyan Methodist Preachers in the Nottingham Circuit," for the period extending from October 26th, 1828, to January 18th, 1829.

PLACES.			PREACHERS' NAMES.	
Halifax	...	10½	1. H. S. HOPWOOD,	New Sneinton
Hockley	...	3 6	2. JAMES HEATON,	Woolpack Lane.
Hockley	...	10½	3. WILLIAM SLEIGH,	ditto
Halifax	...	6	4. JOSEPH BEAUMONT,	George Street.
St. Ann's Chapel	...	3 6	5. JOHN SMITH,	Beeston.
Ratcliffe	...	10½	6. Thomas Tatham,	Middle Pavement.
Ruddington	...	2½ 6	7. Thomas Jerram,	Beeston.
Bulwell	...	2 6	8. William Brettle,	Carlton.
Arnold	...	2½ 6	9. Edward Barker,	Radcliffe.
Beeston	...	10½	10. William Roulstone,	ditto
Normanton	...	10	11. Samuel Skevington,	Bulwell.
Normanton	...	2½ 6	12. John Clarke,	Beck Lane,
Basford	...	10	13. Thomas Holland,	Barton.
Basford	...	2½ 6		
Carlton	...	2 6		
Cotgrave	...	2½ 6		

PLACES.

Gotham	...	2½	6
Lenton	...	2	6
Burton	...	2½	6
Stoke and Burton		2	6
Radford	...	2½	6
Gamstone and Bassing-			
field	...	2½	6
Bradmore and			
Bunny	...	10	6
Bunny & Bradmore		2	6
Barton	...	2	
New Basford	10½		
New Basford		2½	6
Hyson Green	10½		
Hyson Green		2½	6
Bramcoate	...		6
Trowel Moor		2½	6
New Carlton			6
Clipstone	...		6
New Sneinton		3	6
Daybrook	...		6
Sherwood Place			6
Carrington			6
Halifax School			6
Bobbers Mill	...	2½	
Shelford	...		6
Middle Marsh		2	

*H. Wild, Printer, St. James' St.,
Nottingham.*

PREACHERS' NAMES.

14. Henry Kirkland, Beeston.
15. William Banwell, Hyson Green.
16. John Barks, Gotham.
17. Sampson Biddulph, Fountain Place.
18. John Shippides, Mount East St.
19. John Turpin, Old Radford.
20. Samuel Meadows, Mount St.
21. William Rauworth, Bulwell.
22. John Shelton, Meadow Street.
23. John Marriott, Radcliffe.
24. Frederick Elliott, Warser Gate.
25. Joseph Taylor, Hyson Green.
26. George Dennis, Long Stairs.
27. John Bates, Millstone Lane.
28. Joseph Colton, Mount East St.
29. John Story, Castle Gate.
30. Henry Beeson, Milton Street.
31. W. Doubleday, Bulwell.
32. Joseph Robson, Broad Marsh.
33. Thomas Guttridge, New Radford.
34. John Clayson, Sneinton Street.
35. Joseph Scothern, Bottle Lane.
36. William Herbert, St. Mary's Gate.
37. Thomas Perrons, ditto.
38. Frederick Newcombe, New Sneinton.
39. William Leatherland, New Basford.
40. Joseph Dutton, Bridlesmith Gate.
41. John Leighton, Lincoln Street.
42. Thomas Garner, Parliament St.
43. Robert Stenson, Mount Street.
44. Thomas Hodson, New Sneinton.
45. John Harwood, Radcliffe.
46. Edward Carver, Clumber St.
47. Henry Breedon, New Basford.
48. Richard Outridge, New Basford.
49. William Carter, Rutland Street.
50. Thomas Harwood, Bilborough.
51. William Simpson, Plumtre Street.
52. James Shaw, Lenton.
53. James Chambers, Lenton.
54. Nathan Broxholme, London Rd.
55. Richard Shaw, Ruddington.

PREACHERS' NAMES.

- 56. William Pycroft, ditto
 - 57. Thomas Hartshorn, Arnold.
 - 58. Richard Smedley, Nicholas Place.
 - 59. Francis Boot, Beeston.
- On Trial.
- 60. W. S. New Radford.
 - 61. H. C.
 - 62. C. B.
 - 63. T. P.
- Supernumeraries.
- H. J. Hudson, Broad Marsh.
 - K. John Kershaw, New Basford.
 - S. Christ. Shepherd, Greyhound St.

1829. The Rev. John Smith, as before remarked, found much benefit to his health in his retirement at Beeston, but his restless anxiety to be at his old work of soul-saving caused him to begin preaching again sooner, and to preach oftener, than he ought to have done. On July 21st he writes : "For many weeks I have been labouring hard, and I have stood it well. Many seals have been given to my ministry, and to the agonising prayers of God's people. Frequently four, five, six, have been saved in an evening ; several individuals in families. Last Sunday I was at Hockley, perhaps for the last time ; numbers went away who could not get into the chapel. The mighty power of God was among us. It is said that not fewer than thirty were saved. Last night I was at New Basford, such floods of heavenly influence I have seldom witnessed. Many were saved."

On the last Sabbath Mr. Smith spent in Nottingham, he preached the anniversary sermons of the Sunday Schools, and after the evening service at St. Ann's Chapel upwards of twelve found peace. On the Monday evening he preached his farewell sermon at Halifax-place Chapel. There was a very large congregation, and twenty persons at least were

saved. "Such" says his biographer, "was the closing scene of Mr. Smith's regular ministry in a circuit most tenderly endeared to his own heart, and in which his name will long be remembered with deep emotions of gratitude and reverence. Of his usefulness, during the four years of his residence here, it is impossible to form any adequate estimate."

Before we part with this great revivalist, to whose labours the Nottingham Circuit owed so much, we will quote a masterly sketch of his praying and preaching given by Dr. Beaumont in his *Memoir of Mrs. Tatham*.

"The Rev. John Smith in his ministry generally was an Elijah, a John the Baptist, a Boanerges. In his prayers there was a closeness of description, a fulness of supplication, an earnestness of pleading, an activity of faith, a vastness and benevolence of intercession, which had power with God and with man, and wondrously prevailed. His preaching was simple, direct, energetic; vehemently, boisterously, if you will, coarsely, it may be, but irresistibly, energetic. His handling of a few great staple truths of the gospel-message was masterly and mighty. His descriptions of man's wickedness of heart and life—his statement of the way of salvation through our Lord Jesus Christ—his announcements of the power and benevolence of the Holy Ghost, to convince and to sanctify,—his clarion summons to repentance—his terrible denunciations of divine vengeance against the impenitent—his urgent appeals for an instant return to God, enforced by the most glowing account of His love to man, and compassion for his misery; these were his themes of discourse, and,—it is a great thing to say,—thousands were awakened under his word, so quick was it and so powerful."

The four preachers were all re-appointed: Henry S. Hopwood, James Heaton, William Sleigh, Joseph E. Beaumont. Members 3030.

During this year New Radford Chapel was opened by the Rev. Robert Newton, who preached from 2 Corinthians i, 2, and 1 Peter v, 11.

1830. On January 9th, Mrs. Frances Beaumont, the mother of the Rev. Joseph Beaumont, died at Nottingham. She had been a member of the Methodist Society for forty years.

On March 18th died Mr. Joseph Taylor of Hyson Green, a local preacher of whom it is recorded that "he was very acceptable and useful." His life had been an adventurous one. He had been in the army thirteen years, and had fought under Wellington during the Peninsular War, at Vittoria, St. Sebastian, Toulouse, Salamanca, and Ciudad Rod. He was also on dangerous service at New Orleans, and other places in America. Yet through all he was mercifully preserved. In 1821, after his discharge, he joined the Methodist Society, and soon became a local preacher and class-leader. He met the last enemy bravely, joyfully exclaiming: "I shall soon be at home. Jesus is precious. All is right, all is right."

The chapel at Bradmore was opened this year by Mr. William Dawson. His text was Revelation iii, 20.

The New Lenton Chapel was opened by the Rev. Theophilus Lessey, his text being Psalm lxxxvii, 6.

Preachers this year: Henry S. Hopwood, James Heaton, Joseph E. Beaumont, Thomas Harris. Members 3150.

"Thomas Harris," says the Conference obituary, "was a good and useful man. His brethren trusted him and did him honour." He was born May 30th, 1791, at Morton-Corbet, Salop, joined the ministry in 1813, and died in Birmingham, September 30th, 1863, in the 73rd year of his age, and the 51st of his ministry.

On October 21st, a New chapel was opened at Beeston.

The Rev. Theophilus Lessey preached on the occasion from Habakkuk ii, 20, and Revelation v, 9, 10. On the following Sabbath, the Rev. George B. Macdonald discoursed on John vi, 37, and Psalm lxxiii, 24—26; and the Rev. J. Beaumont on Matthew xxi, 10. Collections £103.

In the year 1819 Mr. Henry Kirkland went to reside at Beeston. There was then no Wesleyan Society in the place. A class was formed, and a small room, 24 feet by 15, obtained for preaching. In 1820 the New Connexion Chapel was bought for £120, and opened by the Rev. Joseph Hollingworth. In 1825 a new chapel was built, capable of containing 300 persons. This, in its turn, became too small for the constantly increasing congregation, and a much larger one was now erected. It is inscribed, "Wesleyan Methodist Chapel. Rebuilt MDCCCXXX."

1831. On February 9th, died Mr. William Kelk, in the 69th year of his age. He was a class-leader, and exceedingly useful in the management of the Sabbath School. The Rev. H. S. Hopwood preached his funeral sermon from, "Prepare to meet thy God."

Preachers: Robert Pilter, Edward Batty, Thomas Harris, William H. Clarkson. 3020.

Robert Pilter was born in Sunderland on January 4, 1784, became an active devoted Christian at fifteen, and joined the ministry in 1803. As a man, he was distinguished for amiability; as a preacher, he was clear, earnest, impressive, successful. He lived beloved, and died lamented. His death took place in Normandy, on February 27th, 1847.

Edward Batty was born in Liverpool. He became a Methodist preacher in 1808, and laboured with commendable zeal for forty years; when he sat down as a supernumerary, and died, while attending the Conference at Manchester, July 26th, 1849, in the 66th year of his age.

William H. Clarkson entered the ministry 1820, and became a supernumerary in 1863.

On November, 17th, at Gonerby, died Mr. James Roe, aged 83. He entered the Methodist Society in March, 1766, and received his first ticket in the Octagon Chapel, from the Rev. John Shaw, who, observing that brother Roe made the hundredth member in Nottingham, humourously remarked that he had found the lost sheep.

1832. On January 21st Mrs. Tatham writes: "We are going on very well in Nottingham. Our preachers are acceptable to us, and I trust the work of God is deepening in many hearts. There is nothing like the peace and love of God, which keeps us all happy, and makes all happy about us."

The preachers were all re-appointed: Robert Pilter, Edward Batty, Thomas Harris, William H. Clarkson. Members 2981.

Nottingham was this year visited by that awful scourge, the Asiatic Cholera. It began in Lee's Yard, Narrow Marsh, and most prevailed in those parts of the town where dirt, and cesspools, and foul air, were most abundant. In the earlier months a few persons fell victims, but in August and September the epidemic raged with extraordinary violence. Altogether there were 930 cases. Of these 600 recovered, and 330 died.

1833. Preachers: William Lord, William Bacon, John Watson jun., William Hurt. Members 2965.

William Lord entered the ministry in 1811. He stayed only one year in Nottingham, the British Conference having appointed him in 1834 to preside over the Upper Canada Conference. In 1843 he was made Governor of Woodhouse Grove School, and continued in that office for 15 years. In 1861 he became a supernumerary.

William Bacon began to preach in 1812. He was sober, steady, distinguished for moderation and good sense, and deeply conscientious, never neglecting a duty. As a preacher, he was correct, clear, solid, though he had no showy qualities. He loved Methodist order, and tried to keep it at all times. Retiring from the full work in 1854, at the earnest request of the Quarterly Meeting of that circuit he took up his residence in the city of Lincoln. He died May 16th, 1860, aged 72 years.

John Watson began his itinerancy in 1823, and laboured at Nottingham acceptably for three years.

William Hurt entered the work in 1825, and has travelled remarkably well.

At Christmas this year, the Leaders' Meeting, which had become large and unwieldy, was divided, and the following brethren went away and formed a separate meeting at Hockley Chapel: Messrs. Clarke, Wardle, Biddulph, Spittlehouse, Lowater, Oldbury, Chimley, Scothern, Peet, Needham, Dilks, Price, Lane, Broxholme, Waine, and Lloyd.

1834. On July 13th, the Rev. Robert Aitken preached in Hockley and Halifax-place chapels. Large crowds of people pressed to hear this remarkable man. His texts were Genesis v, 24: "And Enoch walked with God; and he was not, for God took him;" Judges vii, 18: "The sword of the Lord, and of Gideon."

A chapel was this year erected in the village of Bramcote.

Preachers: William Bacon, John Watson, jun., William Hurt, Daniel Chapman. Members 2940.

Daniel Chapman was born in Sheffield in 1799, joined the ministry in 1826, and died November 10th, 1856. For prodigality of language he was without a rival. He could not say even a common thing in a common way. This lux-

uriance of phraseology was not used ostentatiously, nor was there any affectation in it. It required no effort on his part, his ideas appearing to clothe themselves spontaneously with the richest drapery. "During his ministerial career," it is remarked in the usual obituary notice, "he was distinguished by blandness of manners, kindness of heart, a high sense of honour, and consistent piety."

The following are the names of the Halifax-place Class-leaders in the early part of this year:—

LEADERS' NAMES.	Number of Members.			
Thomas Tatham	... 12	Thomas Perrons	... 13	
Edward Sadler	... 9	Greensmith	... 16	
Mary Tatham	... 52	[Sister] Whittle	... 20	
Joseph Barnsdall	... 20	William G. Hebb	... 11	
James Roe	... 33	William B. Carter	... 12	
John Rose	... 27	Jeffries	... 23	
Samuel Barrowcliff	... 11	Alice Butler	... 21	
Thomas Porter	... 15	John Smith (Radford)	... 24	
Ann Stevenson	... 11	Harrison	... 15	
Henry Boot	... 39	Webster	... 17	
John Shelton	... 33	Whiles	... 11	
Frederick Elliott	... 14	Thomas Baines	... 10	
George Cowley	... 13	[Sister] Watson	... 16	
Cooper	... 24	Mark Abbey	... 2	
Henry Beeston	... 16	No. of Members in		
Thomas Oldham	... 19	Halifax-place Society.	721	
John Marriott	... 61			
Henry Carey	... 45	Money Paid, March, 1834		
Fetley	... 12		£ s. d.	
Sharpin	... 15	Class pence	36 18 1	
William Pyatt	... 29	Ticket money	33 16 6	
			£70 14 7	

Towards the latter end of this year, the agitation against the establishment of the Wesleyan Theological Institution being at its height, the following gratifying communication was transmitted from Nottingham to the Treasurer.

TO THOMAS FARMER, Esq.,

TREASURER OF THE WESLEYAN THEOLOGICAL INSTITUTION.

SIR,

We the undersigned, officers and members of the Wesleyan Methodist Society in Nottingham, beg respectfully to forward you the following Donations and Subscriptions towards the establishment and support of the above Institution.

Considering that such an object has long been a desideratum in Methodism, we hailed with satisfaction and pleasure the resolution of the last Conference for its speedy formation.

Wishing to concede to others what we claim for ourselves, the right of exercising private judgment, we (nevertheless) do most deeply regret that any Christians, much more that any Wesleyan Methodists, should be found who could so far forget the respect due to those men who had been called of God to minister to them in holy things, as to allow their Christian principles to be overcome by party and political feeling, and to act in direct violation of one of those Rules of Pacification of 1797, some of which they seem so anxious to preserve, but one of which so expressly provides that, 'the Quarterly Meeting rejecting any new rule, shall not by publications, public meetings, or otherwise, make that rule a cause of dissension.'

We most cordially declare our confidence in the Managers of of the Institution, and our determination to uphold Wesleyan Methodism as at present constituted, by every means in our power.

		Donations.			Annual Subscriptions.		
		£	s.	d.	£	s.	d.
Sampson Biddulph	...	5	5	0	...	1	1 0
J. C. Burton	...	5	5	0	...	1	1 0
George Urry	...				...	1	1 0
Thomas Oldham	...				...	1	0 0
C. T. Jerram	...				...	1	1 0
A friend, by Mr. Jerram		1	1	0	...		
Henry Carey	...	5	5	0	...	1	1 0
Frederick Elliott	...	1	1	0	...	1	1 0
Miss Parr, Radcliffe	...	5	0	0	...		
A friend, by Rev. W. Bacon		5	0	0	...		
Charles H. Clarke	...	10	10	0	...	1	1 0

Charles Churchill	...	1	1	0	...	0	10	6
John Watson	...	5	5	0	...			
William Pyatt	...				...	0	5	0
Mark Abbey	...				...	1	1	0
Mr. R. Gregory and Sisters		5	5	0	...			
John Shelton	...	3	3	0	...	1	1	0

1835. January 12th. The leaders' meeting requested that a funeral sermon might be preached for Daniel Robinson, a poor, but pious man, whose case was very remarkable. He was converted at 60 years of age, and at that time did not know a letter of the alphabet. He made an earnest effort to learn to read, progressed wonderfully, and before his death had read the Bible through several times. He was usefully employed as a tract distributor, and visitor of the sick, his devotedness to God being crowned with a triumphant end.

On February 19th, died in Nottingham the wife of the Rev. John Watson, aged 38 years.

On April 21st, died the wife of the superintendent, the Rev. William Bacon, in the 38th year of her age.

Preachers: William Bacon, Stephen Kay, John Watson, William Hurt. Members 2750.

Stephen Kay entered the ministry in 1819, and "ceased to be recognised" in 1852. He was a man of superior abilities, and was stationed in the circuit three years.

1836. April 11th. A funeral sermon was preached in Halifax-place Chapel by the Rev. Stephen Kay, (text, Philip-pians iii, 20,) on the occasion of the death of Mr. John Shipsides, an old local preacher, of great Christian simplicity and devoted piety.

A new chapel was built at Gotham this year.

Ruddington Chapel was built, and now opened by the Rev. Robert Newton, and Mr. William Dawson, their texts being

respectively 1 Thess. v, 19, Ephesians v, 4.

Preachers: Joseph Cusworth, James Methley, Stephen Kay, Henry D. Lowe. Members 2724.

Joseph Cusworth was born near Rotherham in 1787; became an itinerant in 1807; was appointed Governor of Kingswood School in 1843; had a clear understanding, a sound judgment, with a noble, generous, disposition; was a sound theologian; as a preacher, was earnest, practical, powerful; loved the doctrines and discipline of Methodism; and died, his face glowing with unearthly radiance, and his trembling hand pointing upwards towards home, on March 19th, 1857, in the 71st year of his age, and the 50th of his ministry.

James Methley was born at Shafton near Barnsley, was received as a minister in 1814, and travelled well. He was intensely sympathetic, sensitive, tender hearted, deeply conscientious, copious and powerful in prayer. He became a supernumerary in 1859, and died October 31st, 1861, in the 71st year of his age, and the 48th of his ministry.

Henry D. Lowe entered the work in 1828; stayed at Nottingham three years, beloved and useful; travelled thirty-three years; then disagreed with his brethren on the interesting and important matter of shaving himself, and in 1862 his name disappeared from the "Minutes of Conference."

On September 16th the New Radford Chapel, having been enlarged, was re-opened by the Rev. Robert Newton, who preached from John v, 40.

1837. On January 22nd died Mrs. Mary Tatham, in the 73rd year of her age, having been born March 4th, 1764. She became serious, and joined the Methodists at the age of twenty, receiving her first ticket from the Rev. William Thompson in September, 1784. She was married at the Old Church at Leeds, on February 6th, 1787, to Mr. Thomas

Tatham of Nottingham, and became a very useful member of the Nottingham Society. In 1791 she was made a leader, and led three classes for 40 years. The Rev. Dr. Beaumont came specially from London to preach her funeral sermon, and afterwards published "Memoirs" of her life. The reason which led the Doctor at great inconvenience to come to Nottingham on this mournful occasion, he gives in the "Memoirs." "In Nottingham, his indefatigable and venerated father had been a successful minister; the eldest, much beloved, talented, devoted brother of the writer, (now alas no more!) was born there; the remains of his sainted mother lie there, slumbering till the first resurrection; his eldest son also had his birth there; several of the best, most vigorous, and laborious years of his own ministry had been exercised there; but that which *constrained* him to comply, at much personal inconvenience, and at the expense of inflicting the tax of his absence upon his own people, was the consideration of the worth, the character, the exalted piety, and eminent usefulness, of the deceased. He was not sure that he had ever seen her equal; he felt quite sure that, take her for all in all, he 'ne'er should see her like again'; Mrs. Beaumont had met three years in her class, and shared the privilege of her counsels and prayers; his family had received much kindness at her hands; himself had been honoured with her friendship, and cheered on, and effectually aided in his ministerial cares and duties, by her hearty approval, and zealous co-operation. He felt, therefore, that he owed it to her memory, to yield to the demand of her widowed husband and interesting children, enforced by the request of the senior minister of the place, to try to improve the solemn event in a sermon appropriate to the impressive occasion."

June 12th. An offer of £50 per annum in support of a

Wesleyan Town Mission in Nottingham having been made through Mr. W. P. Tatham, by a gentlemen whose name was at present withheld, a special Leaders' Meeting was summoned to consider the proposal. The meeting approved of the object contemplated, and appointed a committee to make the necessary arrangements.

Preachers: Joseph Cusworth, James Methley, Stephen Kay, Henry D. Lowe, Benjamin B. Waddy. Members 2740.

Benjamin B. Waddy entered the ministry in 1834. He remained only one year in Nottingham.

On October 1st, the Nottingham Wesleyan Methodist Town Mission was established. Mr. Thomas Harwood, of Calverton, was the first agent employed. Mr. John Fisher, of the same village, and Mr. Joseph Raynes, of Nottingham, were subsequently engaged. After the lapse of a few years, Mr. Fisher resigned, Mr. Raynes died, and Mr. Harwood was left the only Missionary. Eternity alone can reveal the vast amount of good, both spiritual and temporal, effected by this Mission during the twenty years of its operation. The darkest courts and alleys were explored; wretchedness of every diversity, and poverty the most abject and extreme, were brought to light, and as far as possible, relieved; sin was rebuked, and sinners were reclaimed; vice in all its forms was attacked in its strongholds, and conquered; great numbers of utterly neglected children were gathered into Sabbath Schools; and thousands of the sick and dying poor were visited and assisted by the friendly missionary, and were by him told of Jesus, and pointed to the skies.

November 6th. The Leaders' meeting resolved, on account of the prevailing distress, that a special subscription should be made for the benefit of the poor members of the society.

The sum of £60 was raised, 312½ sacks of potatoes were distributed, and 180 cases relieved.

1838. March 26th. The Local Preachers' Meeting had to mourn the loss of one of the oldest preachers upon the Plan. The following resolution was passed:—"Resolved, that this meeting sincerely deploras the lamented death of Brother Edward Barker of Ratcliffe, and recognizes him as having been a very useful and laborious local preacher, Leader, Trustee, and Steward, in the Wesleyan Methodist Society; and the Preachers now assembled wish to record this acknowledgment of his services, and their deep sympathy with the surviving members of his family." The Preachers present on this occasion were, Rev. J. Cusworth, Rev. J. Methley, Rev. S. Kay, Rev. H. D. Lowe, Rev. B. B. Waddy, and Messrs. S. Skevington, T. Holland. H. Kirkland, J. Barks, S. Biddulph, W. Rauworth, J. Shelton, J. Marriott, F. Elliott, W. Doubleday, T. Perrons, E. Carver, W. B. Carter, W. Simpson, G. Barker, W. G. Hebb, A. Waine, W. Leatherland, T. Harwood, J. Langham, E. Ward, I. Morley, R. Hill, T. Aram, D. Pearcey, E. Brettle jun., S. Simmons, J. Fisher, E. Smith, Devonport and Cope.

In the early part of this year the Rev. William Bury, Vicar of Ratcliffe, who had been for some time showing his bad temper by attacking Methodism from the pulpit, published a Pastoral Letter to the inhabitants of the parish, whom he designated as "the Flock over whom the Holy Ghost had made him overseer." In this loving pastoral he showed fully, to his own satisfaction, that the Church of England was the only true church, her ordinances the only efficacious ordinances and her ministers the only apostolic ministers, now existing on the face of the earth. The Rev. Stephen Kay, in a powerfully written pamphlet, entitled, "The Clerical Fiction

of Apostolical Succession, and Episcopal Supremacy," dated May, 1838, most successfully handled the pretensions of this exclusive parson; and the Methodist chapel instead of being emptied by the Pastoral, was so inconveniently crowded, that a new chapel, capable of seating 500 persons, was erected in the following year. It bears the inscription, "Wesleyan Chapel, 1839."

Preachers: Joseph Cusworth, James Methley, Henry D. Lowe, John C. Pengelly, Robert M. Willcox. Members 2882.

John Carey Pengelly entered the work in 1829, and the Rev. Robert M. Willcox in 1836. They each laboured three years in this circuit acceptably and usefully.

On October 29th, the foundation stone of Wesley Chapel, Broad Street, was laid by Mr. William Herbert and Mr. G. Carey. The 737th hymn of the Wesleyan Hymn Book, composed by Mrs. Bulmer expressly for such an occasion, was sung, prayer was offered by the Rev. J. Cusworth and the Rev. J. Methley, and an address was delivered by the Rev. George Marsden, of Sheffield, who preached in the evening in Halifax-place Chapel from Colossians i, 27, 28. A brass plate contained the names of the Ministers, Trustees, &c. "Ministers; Revs. J. Cusworth, J. Methley, H. D. Lowe, J. C. Pengelly, R. M. Willcox. Trustees; Messrs. S. Biddulph, W. Herbert, G. Carey, H. Carey, J. F. Bottom, J. Butler, W. James, B. Holmes, J. Funley, J. H. Wardle, S. Sansom, W. Musham, T. Peet. Architect, S. S. Rawlinson. Solicitor, C. H. Clarke." The site selected for this magnificent place of worship was previously a grass plat and garden, extending from Broad Street to Beck Lane, in front of the mansion formerly occupied by Mr. Alderman Carey, but subsequently used as a school of design, and People's Hall.

1839. On Thursday, June 20th, Wesley Chapel was

opened. The front elevation is of Grecian Ionic architecture, with four fluted columns, 4 feet 4 inches in diameter, and 36 feet high, with suitable *antæ* at the quoins, supporting an entablature, the whole being surmounted by a handsome pediment the entire breadth of the building. The principal entrances are bold doorways in the inter-columnar spaces, which open into a vestibule of 64 feet by 13 feet, in which are the stairs leading to the galleries. The plan of the chapel is a parallelogram, 97 feet 8 inches long and 64 feet wide, within the walls. The galleries extend round the walls, with semi-circular ends, the front pews projecting three feet over the columns, which are of cast iron, with capitals. The pulpit, (presented by the ladies,) is elevated on four pillars, and, with the communion table in front, is of Spanish mahogany. The chapel will seat 1927 persons, and under it are large school rooms and numerous vestries. The largest school room is 96 feet long, by 35 feet wide, and the smaller one 35 feet by 32. The organ, built by Mr. Ward, of York, cost £600. The ceiling of this spacious building is formed into one large panel, with enriched cornices, and *guilloche frette*, perforated for the purpose of providing ventilation. In the centre is a *patera*, 15 feet in diameter, designed by Mr. Lonsdale. The chapel is lighted by 23 circular-headed upper, and 16 oblong square lower, windows. The cost of the whole property, chapel, minister's house, &c., including £1800 for the ground, was about £11,000.

The following were the opening services.

Day.	Minister.	Text.
June 20, 10½	Rev. Dr. Beaumont	Habbakuk iii, 2.
„ 2½	Mr. W. Dawson	2 Peter iii, 12—14.
„ 6	Rev. Dr. Beaumont	2 Corinth. ii, 14—16.
23 10½	Rev. W. Atherton	Malachi iii, 1.

		(at Halifax-place)	Matthew xx, 6.
„	2½	Rev. R. Young	1 Corinth. i, 23, 24.
„		(at Halifax-place)	Philippians ii, 4,
„	6	Rev. G. B. Macdonald	1 John i, 29.
30,	10½	Rev. J. Anderson	Psalm cvi, 48.
„	6	Rev. S. Kay	Judges v, 31.
July 4,	7	Rev. R. Newton	Psalm xc, 14.

The amount realized by the eleven collections was £1470 11s. 6d.

Preachers this year: George Marsden, Thomas Walker, 2nd, John C. Pengelly, Henry Richardson, Robert M. Willcox. Members 3066.

George Marsden was born at Manchester, March 16th, 1773. Having been converted to God in 1791, he entered the ministry in 1793, and was twice elected President of the Conference, viz. in 1821 and 1831. In 1833 he went as Conference Delegate to Canada. In 1842, after leaving Nottingham, he sat down as a supernumerary, and on May 16th, 1858, calmly fell asleep in Jesus, in the 86th year of his age, and the 65th of his ministry. Without brilliant abilities, he was a clear, earnest and impressive preacher, deeply pious, and unwavering in his adherence to the doctrine and discipline of Methodism. He served his God, his brethren, and the people, humbly, lovingly, faithfully, and went to his reward, to use his own last words, with “a *prospect* bright for glory.”

Thomas Walker came out in 1824, preached pointedly and powerfully, and died July 7th, 1848, in the 50th year of his age, and 24th of his ministry.

Henry Richardson entered the work in 1833. He remained in Nottingham two years, his usual length of service.

August 9th. A new and spacious chapel at Ratcliffe was opened by Mr. William Dawson.

Hockley Chapel being now no longer needed by the Wes-

leyans, it was in August sold to the Primitive Methodists for £2400.

At Cotgrave a commodious chapel was built this year.

At Carrington a chapel was opened; the Rev. R. Newton preached on the occasion, taking James v, 20, as his text.

October 25th. The centenary of Wesleyan Methodism was commemorated by services in both Halifax-place and Wesley Chapels, conducted respectively by the Rev. G. Marsden, and the Rev. T. Walker. In the School Rooms under Wesley Chapel upwards of eleven hundred persons partook of tea. This "centenary" was successfully and gloriously celebrated throughout the kingdom; public meetings were everywhere held; and the noblesum of £216,000 was realized, which was spent in the promotion of several important connexional objects.

On November 21st, Mr. Thomas Tatham writes: "We have now five preachers, all of whom are well received. Mr. Marsden is a blessed man of God; I have known him above forty years. He, Mr. Walker, and Mr. Richardson, manifest the greatest respect and friendship towards me. The great chapel, called Wesley, gets well-filled. It has robbed us of about £100 per annum, and one third of our congregation. The workmen have not yet finished. Everything is in the highest style. How they will meet the interest, I know not. But at our last Quarter-day, the circuit debt was £145, and Mr. Biddulph, in the name of the Wesley Chapel Trustees, proposed to give £50, towards the liquidation of it, provided the Halifax Trustees would do the same. This was received with great applause by the meeting. It is my intention to quit my stewardship at Christmas."

1840. The five preachers in the Nottingham Circuit were all re-appointed: George Marsden, Thomas Walker, 2nd,

John C. Pengelly, Henry Richardson, Robert M. Willcox. Members 3132.

1841. Preachers: George Marsden, Thomas Eastwood, Thomas Walker, 2nd, William Wilson, 3rd, Thomas Nightingale; Daniel S. Tatham, supernumerary. Members 3157.

Thomas Eastwood was born at Warley, near Halifax, November 23rd, 1787, was converted in his 19th year, joined the itinerancy in 1812, and died August 23rd, 1855, in the 68th year of his age, and 44th of his ministry. He was a strict disciplinarian, and a plain, practical, preacher. His mind was of ordinary calibre, his body of more than ordinary rotundity. Emphatically was he "a *round* preacher."

William Wilson was born at Bramham, in Yorkshire, on January 11th, 1799, gave his heart to God in 1816, became a minister in 1825, and died on May 4th, 1866, in the 68th year of his age, and 41st of his ministry. He had an acute, discriminating mind, with a genial, loving, disposition, and was an acceptable preacher, and diligent pastor.

Thomas Nightingale, an institution man, came out in 1836; he stayed in Nottingham three years, and was much loved.

Daniel Strickland Tatham, (son of Mr. Thomas Tatham of Nottingham,) entered the Methodist ministry in 1821, and having faithfully served God and the people for twenty years, was now compelled, through a total failure of health, to retire from active service, and become a supernumerary. He generously relinquished his claims on the Auxiliary Fund, the Schools Fund, and Children's Fund, for which he received the unanimous thanks of the District Meeting. He died at Ratcliffe in 1871.

1842. Preachers: Thomas Eastwood, William Wilson, 3rd, Samuel Simpson, Thomas Nightingale; Daniel S. Tatham, supernumerary. Members 3089.

Samuel Simpson entered the work in 1832, and has travelled creditably. With excellent gifts, and profoundly sympathetic, he deeply yearns to do good, and often tries the eloquence of tears, being known as the *weeping* prophet.

August 7th. The Rev. Thomas Nightingale preached in Halifax-place Chapel from John v, 28, 29, on the occasion of the death of Mr. Edward Ward, of Nottingham, a local preacher and class-leader.

CHAPTER V.

METHODISM IN NOTTINGHAM FROM THE YEAR 1843 TILL THE YEAR 1859.

1843. This year forms an epoch in Nottingham Methodism. For sixty-six years, Nottingham had been the head of a circuit. Many circuits had during that period been taken out of it; but it had now become necessary to divide the town itself. In order to show, in some measure, what the circuit was at this time, we give the following particulars from the last Plan before the division.

THE LORD'S DAY PLAN OF THE WESLEYAN PREACHERS IN THE NOTTINGHAM CIRCUIT, FROM JULY 30TH, TO OCTOBER 15TH, 1843.

Places.	Hours.	Preachers' Names.
Halifax ...	10½ 6	1. T. EASTWOOD, Short Hill
Wesley ...	10½ 3 6	2. W. WILSON, Sneinton
St. Ann's ...	6	3. S. SIMPSON, Broad Street
Beeston ...	10½ 6	4. T. NIGHTINGALE, Sneinton
New Radford ...	10½ 6	5. D. S. TATHAM, Forest Side
Ratcliffe ...	10½ 6	6. T. Tatham, Middle Pavement
Ruddington ...	10½ 6	7. W. Brettle, Carlton
Bulwell ...	2 6	8. W. Roulstone, Ratcliffe
Arnold ...	2½ 6	9. S. Skevington, Sherwood Place
Carlton ...	10½ 6	10. T. Holland, Gotham
New Basford ...	10½ 6	11. H. Kirkland, Beeston
New Sneinton ...	3 6	12. W. Banwell, Hyson Green
Normanton ...	2½ 6	13. J. Barks, Gotham
Old Basford ...	2½ 6	14. S. Biddulph, Standard Hill
Old Radford ...	10½ 6	15. J. Turpin, Old Radford
Hyson Green ...	10½ 6	16. W. G. Hebb, Castle Terrace
Gotham ...	2½ 6	17. W. Rauworth, Bulwell
Cotgrave ...	2½ 6½	18. J. Shelton, Meadow Street
Old Lenton ...	10½ 6	19. J. Marriott, Ratcliffe
New Lenton ...	10½ 6	20. J. Bates, Sneinton
Burton ...	10½ 6	21. W. Doubleday, Lenton,
Stoke ...	2½	22. J. Scothern, New Radford
Shelford ...	6	23. W. Herbert, Mary Gate

Places.	Hours.
Bradmore ...	10½ 2½ 6
Bunny ...	6
Bramcote ...	2½ 6
Thrumpton ...	6
Carrington ...	10½ 6
Lambley ...	2½ 6
Sherwood ...	2½ 6
Gedling ...	6
Gamstone and Basingfield ...	2½ 6
Hucknall ...	2 6

Preachers' Names.

24. T. Perrons, New Radford
25. W. Leatherland, Hyson Green
26. W. Carter, Hounds Gate
27. T. Harwood, William Street
28. W. Simpson, Arnold
29. R. Shaw, Ruddington
30. E. Butters, New Radford
31. G. Barker, Minerva Terrace, Sneinton
32. A. Waine, Goose Gate
33. W. Fearn, London Road
34. I. Morley, New Basford
35. J. Cheadle, New Radford
36. W. Lowater, Fisher Gate
37. R. Hill, Bulwell
38. T. Aram, Lenton
39. D. Pearcey, New Basford
40. E. Brettle, Sherwood Hill
41. S. Simmons, Collin Street
42. J. Fisher, Old Sneinton
43. S. Robinson, Manvers Street
44. J. Bugby, Carrington
45. T. Freck, Sneinton
46. J. Pacey, Queen Street
47. J. Raynes, Plumtree Place
48. Joseph Ward, Beeston
49. F. Hardy, Mount Street
50. H. F. Peet, Old Sneinton
51. E. Osborne, Carrington
52. T. Ward, Hockley
53. E. Smith, Carrington
54. J. Brewster, Ratcliffe
55. C. Richardson, Gamstone Gate
56. J. Raynes, jun., Long Row
57. W. Ward, Beeston
58. S. Rawson, Stoney Street
59. J. Plumbley, Sneinton
60. W. Husbands, New Radford
61. S. Marsh, Ratcliffe
62. T. Bacon, Willerton Place
63. J. Hebb, Castle Terrace
64. W. Lawton, Old Lenton
65. G. Greenwood, Old Lenton
66. R. Tomlinson, Hollow Stone
67. G. Day, Warser Gate

July 26th. The one hundredth Wesleyan Methodist Conference began in Sheffield. The Rev. John Scott was chosen

President, and Rev. Robert Newton, Secretary. At this Conference, Nottingham was divided into two circuits; and the appointments were as follows:—

Nottingham, South, (Halifax Chapel, &c.,) Thomas Eastwood, Samuel Simpson.

Nottingham, North, (Wesley Chapel, &c.,) William Wilson, 3rd, Thomas Nightingale: Daniel S. Tatham, supernumerary. Members, before division, 2976.

The following names and places are taken from the first South Circuit Plan. Taking it in connexion with the Plan as it was before the division, we may see how the Circuit was divided.

THE LORD'S DAY PLAN OF THE WESLEYAN PREACHERS OF
THE NOTTINGHAM SOUTH CIRCUIT, FROM OCTOBER
22ND, 1843, TO JANUARY 14TH, 1844.

Places.	Hours.	Preachers' Names and Residences.
Halifax ...	10½ 6	1. T. EASTWOOD, Short Hill
St. Ann's ...	6	2. S. SIMPSON, Broad Street
Ruddington ...	10½ 6	W. WILSON
Ratcliffe ...	10½ 6	N. NIGHTINGALE
Carlton ...	10½ 6	3. T. Tatham, Middle Pavement
New Basford ...	10½ 6	4. W. Brettle, Carlton
Arnold ...	2½ 6	5. W. Roulstone, Ratcliffe
Normanton ...	2½ 6	H. T. Holland, Gotham
Gotham ...	2½ 6	B. J. Barks, Gotham
Cotgrave ...	2½ 6	6. W. G. Hebb, Castle Terrace
Carrington ...	10½ 6	7. J. Shelton, Meadow Street
Bradmore ...	10½ 2½ 6	8. J. Marriott, Ratcliffe
Bunny ...	6	E. F. Elliott, Stoney Street
Burton ...	10½ 6	9. W. Carter, Hounds Gate
Stoke ...	2½	10. T. Harwood, William Street
Gedling ...	6	11. W. Simpson, Arnold
		12. R. Shaw, Ruddington
		13. I. Morley, New Basford
		14. W. Lowater, Fisher Gate
		15. D. Pearcey, New Basford
		16. E. Brettle, Sherwood Hill
		17. S. Simmons, Collins Street
		18. J. Bugby, Carrington
		19. J. Raynes, Plumtree Place
		20. E. Osborne, Carrington

21. T. Ward, Hockley
22. E. Smith, Carrington
23. J. Brewster, Ratcliffe
24. J. Raynes, jun., Long Row
25. S. Rawson, Stoney Street
26. S. Marsh, Ratcliffe
27. R. Tomlinson, Hollow Stone
28. W. Husbands, Birch Row.
29. W. Tunley, Company's Wharf

1844. Preachers: Nottingham South, (Halifax-place Chapel, &c.,) Thomas Hamer, Samuel Simpson. Members 1512.

Nottingham North, (Wesley Chapel, &c.,) Barnard Slater, John Vine; Daniel S. Tatham, supernumerary. Members 1562.

Thomas Hamer was born at Tonge, near Middleton, in Lancashire, in the year 1792, and gave his heart to God at sixteen. He joined the ministry in 1813, and died in Nottingham on May 25th, 1846, in the 54th year of his age. In disposition, he was amiable; in manners, courteous; as a preacher, lively, anecdotal, pleasing, abounding in illustration, acceptable and useful.

Barnard Slater was born at Hambleton, in Yorkshire, on February 24th, 1779, was converted in 1796, entered the ministry in 1803, became supernumerary in 1850, and died, in consequence of a fall while on his way to the house of God, on August 29th, 1851, in the 73rd year of his age, and the 49th of his ministry. A diligent pastor, and faithful preacher, he possessed a loving simplicity of spirit, and stood well with his brethren, and with the people. He was always bent on doing his duty, and strongly attached to the doctrines and discipline of Methodism. A man of ordinary mental power, he was yet of sterling moral goodness.

John Vine came out in 1836. He remained two years in Nottingham.

1845. March 9th. Mr. Samuel Barrowcliffe died, aged 65 years. His life was one of useful activity, and he filled with efficiency the offices of class-leader, chapel trustee, Sunday School superintendent, and tract distributor.

July 7th. Mr. John Butler died, aged 35 years. He had been a member of the Society for twenty years, and had diligently laboured as a Sunday School teacher, tract distributor, class-leader, and Missionary secretary. He passed through severe affliction to his reward. The Rev. S. Simpson preached on the occasion of his death, taking for his text Psalm xxxvii, 37: "Mark the perfect man, and behold the upright; for the end of that man is peace."

The following particulars are taken from the North Circuit Plan for this period.

THE LORD'S DAY, AND WEEK NIGHT, PLAN OF THE WESLEYAN
METHODIST PREACHERS IN THE NOTTINGHAM NORTH
CIRCUIT, FROM APRIL 27TH, TO JULY 20TH, 1845.

Places.	Hours.	Preachers' Names.
Wesley ...	10½ 3 6	1. B. SLATER, Broad Street
Monday	7	2. J. VINE, Sneinton
Friday, Band Meeting	7½	3. D. S. TATHAM, Forest Side
Sat., Prayer Meeting	7½	4. S. Skevington, Sherwood
Beeston ...	10½ 6	5. H. Kirkland, Beeston
Monday	7	6. W. Banwell, Hyson Green
New Radford	10½ 6	7. S. Biddulph, Standard Hill
Tuesday	7	8. J. Turpin, Old Radford
Bulwell ...	2½ 6	9. W. Rauworth, Bulwell
Monday	7	10. J. Shelton, Grove Cottage
New Sneinton	6	11. J. Bates, Houghton Street
Tuesday	7	12. W. Doubleday, Old Lenton
Old Lenton ...	10½ 6	13. J. Scothern, Beck Lane
Thursday	7	14. T. Perrons, Old Basford
New Lenton ...	10½ 6	15. W. Leatherland, Hyson Green
Thursday	7	16. E. Butters, New Radford
Old Basford ...	10½ 6	17. G. Barker, Minerva Terrace
Wednesday	7	18. A. Waine, Goose Gate
Old Radford ...	10½ 2½ 6	19. W. Fearn, London Road
Wednesday	7	20. J. Cheadle, New Radford
Bramcote ...	2½ 6	21. R. Hill, Bulwell
Thursday	7	22. T. Aram, Old Lenton

Hyson Green	10	6
Wednesday		7
Gamstone and Bassingfield	2½	6
Sherwood ...	2½	6
Hucknall ...	2½	6
Tuesday ...		7
Lambley ...	2½	6
Thrumpton ...		6
Friday ...		7

23. J. Fisher, Sneinton
24. S. Robinson, Manvers Street
25. T. Freck, Sneinton
26. J. Pacey, Queen Street.
27. J. Ward, Sneinton
28. H. F. Peet, Old Sneinton
29. W. Ward, Sneinton
30. R. Atkinson, Old Radford
31. T. Bacon, Wollerton Place
32. G. Day, Warser Gate
33. J. Reaney, Mansfield Road
34. W. Reeves, Bulwell
35. T. Shepherd, Old Basford

On Trial.

36. J. P. Hyson Green
37. J. C. Old Radford
38. F. S. Bulwell
93. J. P. Mansfield Road.

Preachers: Nottingham South, (Halifax-place Chapel, &c.,) Thomas Hamer, William Jackson, 2nd. Members 1461.

Nottingham North, (Wesley Chapel, &c.,) Barnard Slater, John Vine; Daniel S. Tatham, supernumerary. Members 1600.

William Jackson entered the ministry in 1835. He was exceedingly active and diligent in Nottingham during the three years he laboured amongst us, especially in promoting the movement for the rebuilding of Halifax-place Chapel.

In November, after much anxious consideration and warm discussion, it was at length determined to pull down the chapel in Halifax-place, and build an entirely new and greatly enlarged chapel upon the site. The reasons for taking this course were now published in a most interesting circular, of which the following is a copy:—

HALIFAX PLACE CHAPEL, NOTTINGHAM.

The Trustees of the Wesleyan Chapel, Halifax Place, in deciding to take down and rebuild that place of worship, think some explanation is due to the seat-holders and friends for the adoption of such a resolution.

The above chapel, from the time of its enlargement until recently, was one of the largest and best attended in the town. Within its walls multitudes have heard the Gospel of Christ, and there is reason to believe that hundreds have proved that Gospel to be the power of God unto salvation. It is endeared to many by the spiritual benefits derived from the pulpit labours of Bramwell, Miller, Hannah, Smith, Treffry, Beaumont and others. Why, then, it may be asked, demolish an edifice so honoured, and which, to so great an extent, has answered the purposes of its erection? To this it is replied, that the circumstances of the times in which we live are widely different from those in which it was built; and it is generally confessed, that however excellent in its day, it does not, by any means, meet the requirements of the present age.

For some years past an impression has prevailed that considerable alterations and improvements were necessary for the continued efficiency of the work of God among us. On this subject the Trustees furnish an extraet from a Report recently presented to them by a committee appointed to obtain additional vestry accommodation: "The chapel, although in the main convenient and comfortable, perhaps as much so as any old one in the Connexion, is yet exceedingly deficient in a proper mode of ventilation, in capacious, comfortable family pews, and in those modern arrangements and accommodations which are now required."

In reference to the first of these objections, the want of sufficient ventilation, it must be admitted by all, that, in this respect, it is exceedingly defective, and there are perhaps few things that so much prevent profiting by the means of grace as that languor and sleepiness produced by inhaling the oppressive atmosphere of a closely confined chapel. To quote from a memorial on this subject presented to the Trustees, upwards of three years ago, signed by five ministers, and the principal friends connected with the chapel: "It is grievous to reflect on the head-aches, depression of spirits, languor, faintings, indigestion, and bad colds that have attended all the crowded services held in this chapel. What streams of condensed vapour, unable to escape into the open air, have been seen running down the chapel walls, and what tendency to stupor and sleep hundreds have painfully felt." Experience proves that the opening of the windows

or doors is not sufficient to prevent these effects, nor can any system of successful ventilation be secured without raising the roof of the chapel.

This evil is not confined to the congregation; it extends also to the preacher, and many testimonies might be given of its distressing consequences. One of our most popular ministers recently declared, that in this pulpit he had experienced "indescribable sufferings"; and another, of forty years standing in the ministry, writes thus in reference to the chapel: "It has always appeared to me badly planned, not good to preach in, and inconvenient for hearing at both ends."

For many years there have been frequent applications for additional family pews, which the Trustees have been unable to meet. The testimony of the present stewards, and others, places it beyond doubt, that, could the accommodation have been supplied, not only would the income of the chapel have been considerably increased, but many families might have been added to the congregation, and perhaps to the society, who are now strangers to both.

But the chief, and indeed, the originating cause of the present movement is, the want of vestry accommodation. This lies at the foundation of the whole matter, nor can an adequate idea be conveyed of the serious evils arising from this deficiency, which has tended to cramp the energies, and limit the success, of the valuable institutions connected with our church. Nor ought the manner in which the classes have been inconvenienced to be unnoticed. Repeated and earnest applications for additional class rooms have been made by the Leaders' Meeting. A committee, composed of seven Trustees, has now been in existence upwards of a year, to devise means to meet these applications, and at considerable pains has examined a variety of plans for the purpose, but insuperable objections have presented themselves to each. These plans and objections cannot now be detailed; suffice it to say, that while the requirements of the society and congregation were large, the funds in the hands of the Trustees, being the surplus income of the chapel, were very limited, and quite inadequate to the objects contemplated, and it was not thought prudent, considering the occasional expenses for cleaning, and those extensive repairs which old buildings generally require, to increase the debt on the premises.

Having for a long time reflected on the disadvantages which have been referred to, the Committee was convinced that it would best meet the exigencies of the case, consult the advantage of the Trust the well-being of the Society, and the interests of religion, by recommending to the Trustees an enlargement of the chapel.

In compliance with this recommendation, the Trustees consulted Mr. Simpson, of Leeds, the celebrated chapel architect, whose opinion is that under all the circumstances of the case, by far the best and most economical plan will be to take down the present chapel, and on its site and the adjoining land erect a [more modern and commodious one, with vestries and school rooms underneath, ample and very superior accommodation for the poor, a sufficient number of respectable family pews, thorough ventilation, warming on the most approved principles, and every other advantage which will conduce to the comfort of the worshippers.

After long and anxious consideration, they have resolved to adopt the above plan; the chief objection to which is, the taking down the present chapel, when it is supposed by some, that a second might be built in another part of the town, and the old one disposed of, or two regularly occupied.

In meeting this objection, they observe, that they have well considered it in all its bearings, and although they cannot in the limits of this address state in full the reasons which have influenced their own minds, they are convinced that it is not possible to obtain a site so central and well adapted to the convenience of the present congregation. They are interested also in Halifax-place, by associations already referred to, and if an equally eligible site could be offered, they would be deterred from the change, by a conviction that the amount realized by the sale of the present chapel, would be insufficient, even to purchase the land for a new one, so that the certainty would be, an overwhelming final debt.

As to the other alternative, the occupation of two chapels, however desirable, it is, at present, confessedly impracticable.

The intended alteration, if well understood, and considered in the spirit of an enlightened regard for the honour of Christ, and the welfare of his cause, will surely far outweigh all considerations of present loss in taking down the chapel, and do much to soften the re-

grets cherished or expressed on this subject. The Trustees can understand why "the old and chief men" of Israel, who had seen the first Temple, should weep aloud on the laying of the foundation of the second, so much its *inferior*; but they confess themselves unable to understand why old or young should waste their sympathies on a place that is to give way to a *better*. They know how possible it is for deeply seated and long continued attachment to a place, to degenerate into superstitious reverence; and they fear that such a feeling may now be put in opposition to the progress of truth and holiness. They have heard of no regrets that Matthew Bagshaw's Room was exchanged for the Tabernacle, the Tabernacle for Hockley, and Beck Barn for Halifax. Why then, they ask, all the concern evinced, about the exchange of an old, ill-adapted chapel, for a new and far superior one? Those who prefer the stage waggon to the railway carriage, oil to gas, and who dislike improvements in any and everything, may be consistent in a preference for things as existing in the present chapel. But why should those who rejoice in the improvements found in the world, in the church, and especially in the Wesleyan body, deprecate them in this instance?

On reviewing the history of Methodism in this town, the Trustees conclude that the advances it has already made justify their present course; and the success which it has realized emboldens their hope. Why is the onward march of Methodism to be *now* arrested? Why should the doings of the past age suffice for the present, and the spirit of improvement perish with our fathers? Or why should it be carried into every thing but the house of God? David felt uneasy in his house of cedar, while the ark of God remained under curtains; and shall not the same jealousy for the Divine honour inspire us? Can the house of God be too good? Does the present chapel bear the stamp of absolute perfection, or ought bare *contentment* to suffice, when the means of *satisfaction* are at hand? The Wesleyans of a former period were only satisfied with inferior accommodation when they could not provide better, and great as was the good effected under many disadvantages, it cannot be denied that more would have been realized under happier circumstances. Why, then, should not the Wesleyans of this day secure for their Church every advantage of position? Is not this a duty? Will anything

short of it be fidelity in trust as stewards of the Lord's mercies? It is neither the desire nor the purpose of the Trustees to offer unhallowed attractions to arrest the mind, or affect the passions of men; but they purpose, in the fear of God, and with reference to His glory, to erect an inviting, comfortable, Christian temple; which, they believe, is required at their hands.

It cannot be denied or overlooked, that the entire plan has a direct and important bearing on the spiritual work of God among us. In this the Trustees have their *chief* object and motive. Knowing that even a willing spirit may be hindered in devotion by influences that oppress the body, they fear that for some years past the objects sought by public worship have been seriously defeated by inconveniences in the place. It is not then, they think, too much to expect, that both the pulpit and the pew will be occupied with much more personal comfort, and greater spiritual advantage; and they judge that, to put helps, instead of hindrances, is on a large scale "doing God service." Aware also of the fact that various motives induce persons to attend the house of God, (not a few of which may be drawn from the place itself,) and that any motive may be overruled for the benefit of the individual, they cannot but hope that the building of a neat elegant, and comfortable chapel, on a site so well known and esteemed, will increase the number of worshippers in the town, and that accessions to the spiritual kingdom of Christ will be realized. In this expectation they are justified by facts found in almost every part of the country. They refer also with satisfaction and hope to the good that must follow a better provision for the Sabbath evening prayer meetings, and every variety of meeting, for the church members, suitable rooms for schools, catechetical classes, &c. In fact the order and efficiency that will be afforded to every department of the work of God stamp the intended alterations with vast importance. So deep and powerful is the conviction of a majority of the Trustees on this subject, that they believe to abandon the present plan would be a refusal to "come up to the help of the Lord," and opposition to it would be "fighting against God." They glorify God in the noble-minded men who first reared a chapel in Halifax Place, amidst many discouragements and difficulties, and by many prayers, toils, and sacrifices. They rejoice in the subsequent enlargement, and alterations

effected. And now solemnly believing that God in His providence is beckoning them onward, they trust the same benevolent and self-denying spirit will so far be found as to enable them to follow in the track marked out by their fathers, with equal energy and success.

In conclusion, they feel that they are justified in respectfully but earnestly commending this work of faith and labour of love to the consideration and liberality of the seat-holders and friends generally. They believe that nothing is needed for the carrying out of the plan, but approval of its grand object and numerous details, and to this end they hope the foregoing statement will contribute. They feel therefore, that they may confidently expect adequate support in this great undertaking.

Donations will be thankfully received by the Revs. T. Hamer and W. Jackson, Mr. Barrowcliff, Treasurer, Messrs C. H. Clarke and J. B. Lomas, Secretaries, or any of the Trustees.

Nottingham, November, 1845.

December 29th. At the South Circuit Quarterly Meeting the proposition for the demolition of Halifax-place chapel, and the erection of a new one on its site, was carried in the affirmative without discussion.

1846. In February a new chapel was opened at Hucknall Torkard. The Rev. Dr. Beaumont was the preacher, and his texts were 1 Timothy ii, 8, and Hebrews ix, 7.

February 19th. The Trustees of Halifax-place chapel advertised for taking it down, and for building in its place another more convenient and commodious.

March 30th. In consequence of the serious illness of the superintendent, the South Circuit Quarterly Meeting passed the following resolution :—"Resolved unanimously, that this meeting, deeply sympathizing with the Rev. Thomas Hamer, the superintendent of the circuit, in that distressing affliction by means of which it has pleased Almighty God to lay him aside for a season from the active duties of the ministry, cannot record its sense of his past services while labour-

ing in this circuit without at the same time tendering him its heartfelt condolence, and devoutly praying that he may speedily be restored to his former health and usefulness."

It was also resolved: "That in the opinion of this meeting it is requisite for the prosperity of the work of God among us, that we have a *third* preacher in the circuit." The Rev. Theophilus Woolmer, a young minister, who had been sent to assist Mr. Hamer, was invited to remain in the circuit as the third man.

On March 31st Mr. Thomas Tatham died, in the 85th year of his age. Nottingham Methodists will ever gratefully cherish the memory of this venerable man, who devoted the best part of his life to the maintenance and propagation of Wesleyan Methodism in this town and neighbourhood, and who was the instrument in the hands of God by whom the erection of the original Halifax-place chapel was mainly accomplished. His funeral sermon was preached in Wesley chapel by the Rev. Dr. Beaumont, from John xiv, 2. Memoirs of his life were afterwards published by the Rev. Samuel Dunn.

On April 6th the foundation stone of the new chapel in Halifax-place was laid by Messrs. C. H. Clarke and John Shelton, an address being delivered on the occasion by the Rev. James Everett.

The corner stone bore the following inscription:—

The FOUNDATION STONE

Of this Chapel was laid

By CHARLES HARRISON CLARKE and JOHN SHELTON.

Ministers of the Circuit

THOMAS HAMER and WILLIAM JACKSON 2nd.

Trustees.

Thomas Baines,
Joseph Barrowcliff,
John Croshaw,

Joseph B. Lomas,
William Marshall,
William North,

Thomas Dale,
 Frederick Elliott,
 William G. Hebb,
 William Hopkinson,
 William Howitt,
 James Jerram,

William Pyatt,
 Richard T. Roe,
 John Shelton,
 George Urry,
 William Wain.

James Simpson, Architect.

During the demolition of the old chapel and the building of the new one the congregation worshipped in the Mechanics' Hall.

On May 10th the Rev. James Caughey, commonly called "the American revivalist," preached for the first time in Nottingham. His ministrations were continued for several weeks, and were confined exclusively to Wesley chapel.

On May 25th the Rev. Thomas Hamer, superintendent of the South Circuit, died at his house in Short Hill. He was interred in the General Cemetery, near the upper chapel, a stone with the following inscription being placed over his grave:—

Sacred to the Memory of

THE REV. THOMAS HAMER, WESLEYAN MINISTER,
 AND THE SUPERINTENDENT OF THE NOTTINGHAM SOUTH CIRCUIT.

After faithfully serving God in the Gospel of His Son for
 upwards of thirty-two years,

He died in peace May XXV, MDCCCXLVI, in the LIV year of his age.

"They that be wise shall shine as the brightness of the firmament, and
 they that turn many to righteousness as the stars for ever and ever."
 Daniel xii, 3.

July 29th. The South Circuit Quarterly Meeting adopted the following resolution:—"It having pleased Almighty God to call to Himself the superintendent of the circuit, the Rev. Thomas Hamer, on the 25th of May, it was unanimously and with chastened feelings resolved:—That this meeting records its high sense of his many excellencies as a man, a Christian, and a minister; and while acknowledging and submitting to

the Divine will in this solemn event, it cannot but regret the removal of such a man from the militant church. It would also offer devout thanks to the Lord for the grace afforded to His servant in his last hours, enabling him to testify in death that the 'the blood, the precious blood of Christ, cleanseth from all sin,' and in experience of this glorious truth to enter into eternal life. Finally, it would affectionately sympathize with the bereaved widow and children in their sorrow and distress consequent on the removal of one so dear to them."

In August an additional preacher was appointed to each circuit. South Circuit, (Halifax-place Chapel, &c.,) William Bird, John Lambert, William Jackson, 2nd. Members 1437.

North Circuit, (Wesley Chapel, &c.,) Barnard Slater, Samuel Dunn, John Hearnshaw; Daniel S. Tatham, supernumerary. Members 1610.

William Bird entered the itinerancy in 1806, and became a supernumerary in 1851. Discreet, penetrating, and humorous, he is yet logical and controversial, and withal fearless. He wins respect from all, and keeps it.

John Lambert came out in 1832. He was greatly admired and loved during his residence in Nottingham, being a really fine preacher.

Samuel Dunn became a Methodist itinerant in 1819. He was fond of being A1 in everything, became a systematic agitator, and in 1849 was turned out of the Connexion.

John Hearnshaw joined the ministry in 1840. He laboured in the North Circuit for two years with general acceptability.

On November 15th died triumphantly Mr. Robert Hogg, in the 95th year of his age. In connection with the Tract Society, Benevolent Society, and Sabbath School, he laboured long and usefully. As a visitor of the sick poor, he was indefatigable. The Rev. William Jackson preached his funeral

sermon in the Mechanics' Hall, taking Philippians iii, 21, 22, as his text.

On December 10th died Mr. Thomas Garner, an excellent and respected local preacher in the South Circuit. The local preachers, at their meeting held on December 28th, thus notice his decease:—"Brother Garner has departed the present life. Early and deeply affected by the truth and Spirit of God, he joined himself to the Wesleyan society in Chester. On coming to Nottingham domestic connections led him to join the New Methodists, and with them he first became a local preacher. Soon after this he lost his religion, and removed from the town. In 1820 he returned to Nottingham. Two years after this he lost by death a much loved son. This affliction, with the kind visits of the Rev. John Hickling, awakened him to repentance, and induced his return to God and to our body. He soon resumed his labours as a local preacher, and continued in them until death. He was a real and greatly tried Christian, as well as a good and very acceptable preacher. He died somewhat suddenly, but in the Lord, December 10th, 1846, aged 76 years."

1847. On Tuesday, March 23rd, the beautiful and spacious new chapel in Halifax-place was opened for Divine worship by the Rev. W. Atherton, President of the Conference, who preached at half-past ten from Philippians iv, 19. At half-past one a public dinner took place in the Exchange Hall, at which upwards of 200 ladies and gentlemen were present. Amongst these were the Rev. W. Atherton, Rev. W. Bird, Rev. J. Lambert, Rev. W. Jackson, Rev. B. Slater, Rev. S. Dunn, Rev. J. Hearnshaw, Rev. D. S. Tatham, Rev. J. Hickling, (Newark,) Rev. A. Ward, (Bingham,) Rev. W. B. Thorneloe, (Castle Donington,) Rev. T. Rowe, (Loughborough,) Rev. J. Stephenson, (Derby,) Rev. S. Mc All,

(Independent,) Rev. J. Brownson, (Primitive Methodist,) and J. Simpson, Esq., of Leeds, architect of the chapel. Grace was sung before and after the repast, the cloth was removed, and the Rev. J. Hickling offered an appropriate prayer. The chair was then taken by the Rev. W. Bird, superintendent of the South Circuit, and speeches were made by the Rev. B. Slater, Rev. John Hickling, and others, congratulating the meeting upon the noble structure which had been raised to the glory of God, and urging all present to give liberally towards the required funds. The company separated between three and four o'clock. At half-past four a public tea meeting was held in the large school room, Halifax-place, when about 300 sat down to tea. The proceeds of both dinner and tea were devoted to the funds of the chapel. Tickets for dinner 2/-, and tea 1/- each, were to be had of Mr. Croshaw, Pelham Street, Mr. Wain, Lister Gate, Mr. Raynes, Long Row, and Mr. Bunny, Bridlesmith Gate. At half-past six in the evening the Rev. Dr. Dixon, of London, preached in the new chapel from 2 Chronicles vi, 41.

The contractors for building this beautiful and commodious place of worship were Messrs. Elliott and Simpson, and Mr. Dale, all of Nottingham. The architect was, (as above stated,) Mr. Simpson, of Leeds. It stands on an elevated part of the town, and has an elegant and commanding appearance. It is in the Italian style of architecture, with a Roman Ionic portico and terrace, executed in stone. The body of the structure is of brick, with massive stone edgings and mouldings. The plan of the chapel is a parallelogram of $95\frac{1}{2}$ feet by $63\frac{1}{2}$ feet. The gallery extends entirely round the walls, with semi-circular ends, the front pews projecting 2 feet 10 inches over the columns, which are of cast iron, with enriched capitals. The interior is magnificent. The

pulpit is of solid mahogany, exquisitely finished, and is double, one half rising above the other, the entrance to the lower division being by a passage under the higher, proceeding from the back; a beautiful geometrical staircase in the form of the letter *S*, with elegant iron balustrades, leads to the upper compartment. Crimson cloth, and elegant carpeting within the communion rails, complete this prominent feature of the interior. At the back of the pulpit is the orchestra, which is adorned by an organ, supplied by Messrs. Gray and Davidson, London, at a cost of 600 guineas. This fine organ has two sets of manuals; in the great organ are 16 stops; in the swell organ 8 stops; one stop of pedal pipes, 28 notes, and 16 feet pipe going down to CCC. The ceiling was originally divided into square compartments, and the centre panels were enriched with mouldings of flowers, &c. A massive moulding, with *basso relievo* flowering runs along the walls at their junction with the ceiling. Flues are carried up in the walls for the admission of cold air, with apertures concealed by enriched *pateræ* of cast iron, and ample ventilation is provided for on the *gilloche* system. The pews are painted throughout, and are mounted with Spanish mahogany. The windows have neat circular heads, with archivaults and chained architraves; and the ceiling, which was deeply carved, is said to be the highest of any Wesleyan place of worship in the kingdom, being 41 feet from the floor. The number of sittings is 1800, including the free seats, to which the trustees, with a commendable self-denial, have appropriated some of the most valuable parts of the chapel. Beneath the floor of the chapel there are two large rooms, and numerous vestries. The large school-room is 63 feet in length, 43 feet in width, and $12\frac{1}{2}$ feet in height. There is also another commodious room, called the band-room, and

several smaller ones, suitable for class and committee meetings.

The following is a list of the opening services of the chapel and organ:—

March 23, at 10½.	Rev. W. Atherton	Phil. iv, 19.
„ 6½.	Rev. Dr. Dixon	2 Chron. vi, 41.
March 28, 10½.	Rev. G. Steward	Psalm cxxxii, 14.
„ 2½.	Rev. T. Woolmer	Zachariah xiii, 1.
„ 6.	Rev. Dr. Hannah	Isaiah lvii, 15.
„ 10½.	Ditto, (Wesley)	1 Cor. i, 30.
„ 6.	Rev. G. Steward, (ditto)	1 Cor. xv, 27, 28.
29, 7.	Rev. J. Rattenbury	Isaiah liv, 2, 4.
April 2, 10½.	Rev. W. Chalmers,	2 Cor. viii, 9.
„ 7.	Rev. W. Chalmers	John iii, 14.
4, 10½.	Rev. Dr. Beaumont	Matt. xvi, 14—18.
„ 6.	Rev. Dr. Beaumont	Phil. iii. 8.
5, 7.	Rev. J. Everett	1 Cor. iii, 22, 23.
June 4, 7.	Rev. Dr. Newton	1 Tim. i, 11.
6, 10½.	Rev. W. Jackson	Col. iii, 11.
„ 6.	Rev. J. Lambert	Heb. xi, 24—26.
Oct. 10, 10½.	Rev. Dr. Harris	Acts v, 20.
„ 6.	Rev. S. Jackson	Romans v, 8.

The collections amounted to £771 5s. 10d.

On May 11th, Mr. William Brettle, the oldest local preacher on the South Circuit Plan, died at Carlton. At the following Local Preachers' Meeting, held June 28th, his brethren thus refer to him:—

“Brother Brettle, senior, is dead. From infancy he was trained in the way that he should go, but was heedless and dissipated, and often gratified himself and others, by annoying the pious in his native village. One day he entered the preaching house for shelter. The word was with power, he gave up sin, sought and found mercy, and became at once a decided Christian. Zeal for the Lord led him to distant places

to help in holding prayer meetings. He soon began to exhort, and in three or four years, was acknowledged as a local preacher. In his work he greatly delighted, and neither distance, nor the state of the roads, nor unfavourable weather, kept him from an appointment. He was eminently upright, and fully devoted to God. As a preacher he was plain, simple, fervent, and somewhat quaint in style, well read in the Bible, and useful to the people. In his last affliction he had great confidence and joy, close communion with God, and a large earnest of heaven. He died in great peace, May 11th, 1847, in the 71st year of his age, having been a consistent and very acceptable local preacher 47 years."

Preachers this year: South Circuit, (Halifax-place Chapel, &c.,) William Bird, John Lambert, William Jackson, 2nd. Members 1510.

North Circuit, (Wesley Chapel, &c.,) Samuel Dunn, William Fox, 1st, John Hernshaw; Daniel S. Tatham, supernumerary. Members 1910.

William Fox entered the ministry in 1831, and laboured creditably and usefully in Nottingham for three years.

On September 14th, died Mr. Joseph Raynes, senior, a local preacher and town missionary, belonging the South Circuit. His local brethren at their next meeting thus speak of him:—"Brother Joseph Raynes, senior, has departed this life. He was born at Mount Sorrel, Leicestershire, in 1779, had but few early religious advantages, was convinced of sin and converted to God under the first Methodist sermon he ever heard, and remained through many trials a steady, zealous, useful, member of society, and a local preacher. In 1837 he came to this town as a town missionary, and laboured with great diligence and success until within a few months of his death. His last affliction was very severe, but was borne

with great patience. His death was eminently happy, and he is greatly lamented. He died on September 14th, 1847, in the 70th year of his age."

On November 27th Mr. William Rauworth died at Bulwell, aged 71 years. For 32 years he had been a local preacher, and many were the anecdotes he told of his preaching excursions, how he felt, how he acted, and how he conquered. The writer remembers hearing the old man solemnly relate how on one occasion, a lantern was snatched from his grasp by some mysterious power; and that on another night the Devil himself walked menacingly past him, tall as a May-pole. He had many eccentricities, and was distinguished for great originality of mind. A funeral sermon was preached on the occasion of his death by Mr. John Shelton, from Luke xii, 40.

In December the Rev. Samuel Dunn completed his "Memoirs of Mr. Thomas Tatham, and of Wesleyan Methodism in Nottingham," and soon afterwards published the volume with the following declaration of attachment to Methodism, and prayer for its success:—"For nearly thirty-five years the writer of these pages has been intimately connected with Wesleyan Methodism. The character of its founders he has admired, its early history he has studied, its progress he has watched, to its doctrines and discipline he has been attached, in its benefits he has exulted, in its defence he has employed his head, his tongue, his heart, his pen; and though he has generally received censure in proportion to his fidelity and success, and deeply laments the recent decrease in members, he has now no hesitation in giving utterance to the sentiment of his sainted friend and father, Dr. Adam Clarke, 'I am sick to hear some people talk of *original Methodism*. I declare to you, that, to my own certain knowledge, there is more of genuine piety this day in the Methodist Connexion,

taking numbers for numbers, than I ever knew since I began to preach.' Still, with delight, we contemplate the devotedness of many early Methodists, and the times of refreshing from the presence of the Lord with which they were favoured, and devoutly pray, 'Haste again ye days of grace!'"

1848. On Jan. 7th died at Sandiacre the Rev. Zechariah Taft, in the 76 year of his age. He was brother of Dr. Henry Taft, (who gave up in 1802 an extensive medical practice in Nottingham to become a Methodist preacher,) and husband of Mrs. Mary Taft, (Miss Barritt,) the celebrated revivalist, who at one time preached so frequently in these parts. Zechariah entered the ministry in 1801, travelled 27 years, and then sat down as supernumerary. He was a thoroughly pious man, of moderate abilities, but generally acceptable and useful.

On June 6th died suddenly in Broad Street, while on her way from class, Mrs. Ellen Greyburne, a highly respected class leader belonging the Halifax-place society. Her death was improved on Sunday evening, June 25th, by the Rev. W. Jackson, who preached from Matthew xxiv, 44, and afterwards read an account of her Christian experience.

Preachers appointed: South Circuit, (Halifax-place Chapel, &c.,) William Bird, Robert Maxwell, John Lambert; Daniel S. Tatham, supernumerary. Members 1550.

North Circuit, (Wesley Chapel, &c.,) Samuel Dunn, James Loutit, William Fox, 1st. Members 2020.

Robert Maxwell entered the work in 1831, and has proved a steady, hard-working man, always at the post of duty.

James Loutit began travelling in 1825. He stayed one year in the North Circuit and two in the South. He was a strict disciplinarian, exceedingly industrious, a valuable man indeed, in many respects; but in Nottingham he fell on evil days.

On Sunday, November 26th, the death of Mr. George Cowley was improved by the Rev. W. Bird, who preached in Halifax-place Chapel from Philippians i, 21. Mr. Cowley was 73 years of age; he had been a member of society 52 years, and a class leader 27 years. His mortal remains were interred in St. Peter's churchyard.

1849. This year was destined to be fraught with events of the utmost importance to the Wesleyan Methodist Connexion. During the past four or five years, certain anonymous pamphlets, entitled "Fly-Sheets," containing most atrocious and calumnious attacks upon the leading ministers and laymen of Methodism, had been extensively circulated, and had produced much mischief. The Conference of 1847 had denounced them, but the evil was not eradicated, or even checked. The authors of these slanderous publications, who were believed to be dissatisfied ministers, still pursued their wicked course, and were powerfully assisted by an un-Wesleyan and ungodly newspaper press. On the first day of the year a new weekly paper, designated the "Wesleyan Times," was commenced, and the whole energies of its unscrupulous conductors were at once and continually devoted to the defamation of ministerial character, and the promotion of agitation and disorganization in the Methodist Societies. To assist in the diffusion of ecclesiastical disorder, the Rev. Samuel Dunn, superintendent of the Nottingham North Circuit, began to publish a monthly periodical, which he called the "Wesley Banner." Many other agencies for mischief were now actively at work, and every intelligent observer of the "signs of the times" saw a storm was gathering which must shortly burst upon the Methodist Connexion.

On May 15th the Nottingham and Derby District Meeting began at Derby. It was resolved that the Rev. S. Dunn

should be required to desist from publishing the "Wesley Banner," because of the disunion that periodical was calculated to introduce into the Society. Mr. Dunn refused, and the matter was left for the consideration of Conference.

On July 25th the Wesleyan Conference assembled at Manchester. After a full consideration of the various matters connected with, and affecting the ministerial character of, Messrs. James Everett, Samuel Dunn, and William Griffiths, jun., it was determined by that venerable assembly, with scarcely a dissentient voice, to expel these three ministers from the Wesleyan body. Immediately after their expulsion they went through the length and breadth of the land making violent speeches to excited audiences against their former brethren, and doing their utmost to create a connexional, and indeed a national, disturbance. Nor did they labour in vain. Many thousands of the Methodist people were led to quarrel with, and utterly to abandon, a church to which under God they owed their conversion, and everything valuable in life, and to commit themselves, without chart or compass, to the wild waves of democratic speculation. Nottingham Methodism, like the Methodism of most large manufacturing towns, suffered severely from this so-called "Reform movement." Many hundreds of members seceded from the Halifax-place and Wesley Societies.

Preachers this year: South Circuit, (Halifax-place Chapel, &c.,) James Loutit, Robert Maxwell, Samuel Walker; Daniel S. Tatham, supernumerary. Members 1560.

North Circuit, (Wesley Chapel, &c.,) George Taylor, William Fox, 1st, Robert M. Mac Briar, M.A. Members 1871.

Samuel Walker entered the ministry in 1838. He was much beloved during his stay in Nottingham, being a very su-

perior preacher, and one of the kindest and best of men.

George Taylor began to travel in 1814, and became supernumerary in 1862. He had good pulpit abilities, was well acquainted with Methodism, and capable of powerfully defending it.

Robert M. Mac Briar entered the itinerancy in 1833. He only stayed one year in this town, and ceased to be recognized in 1856.

On September 21st, in compliance with the request of the President of the Conference that this day should be set apart for special fasting, humiliation, and prayer, on account of the terrible havoc which the cholera was making in London, Hull, and other places, prayer meetings were held in Halifax-place Chapel in the morning and at noon, and in the evening the Rev. Samuel Walker preached.

1850. The following lists of preachers and preaching places are copied from the Circuit Plans for the period.

WESLEYAN METHODIST PLAN OF THE NOTTINGHAM
SOUTH CIRCUIT,

From February 3rd, to April 28th, 1850.

Places.	Hours.	Names and Residences.
1 Halifax-place	10½ 3 6	1 J. LOUTIT, Short Hill
Monday ...	7	2 R. MAXWELL, King's Place
Wednesday P.M.	7	3 S. WALKER, Castle Road
Friday, Day School	2¼	4 D. S. TATHAM, Pavement
Ditto, Band	7	5 W. Roulstone, Ratcliffe
2 Ruddington	10½ 6	6 T. Holland, Gotham
Wednesday	6½	7 J. Barks, Gotham
3 Ratcliffe ...	10½ 6	8 W. G. Hebb, Castle Terrace
Tuesday ...	7	9 J. Shelton, Beeston
4 Carlton ...	10½ 6	10 J. Marriott, Ratcliffe
Tuesday ...	7	11 W. B. Carter, Hounds Gate
5 New Basford	10½ 6	12 T. Harwood, William Street
Monday ...	7	13 W. Simpson, Arnold
6 Arnold ...	2½ 6	14 D. Pearcey, New Basford
Monday ...	7	15 R. Shaw, Ruddington
7 Normanton	2 6	16 I. Morley, New Basford
Thursday ...	6	17 W. Lowater, Fisher Gate
8 Gotham ...	2½ 6	18 S. Simmons, Collin Street
Tuesday ...	6½	19 T. Ward, Hockley Place

9 Cotgrave ...	2½	6	20 J. Raynes, Long Row
Tuesday ...		7	21 S. Rawson, Warser Gate
10 Carrington... 10½		6	22 S. Marsh, Lister Gate
Thursday ...		7	23 R. Tomlinson, Hollow Stone
11 Bradmore ... 10½	2½	6	24 J. Kirk, Peck lane
Wednesday		6½	25 A. Taylor, Carlton Field
12 Bunny ...		6	26 J. Winterbotham, William St.
Wednesday		6½	27 C. Darker, Ruddington
13 Burton ...	2½	6	28 T. Lawrence, Orchard Street
Monday ...		6½	29 J. Pugh, Ruddington
14 Stoke ...	2½	6	30 C. Nicholson, Leen Side
Thursday ...		6½	31 E. Hardy, Hockley
15 Thrumpton		6	32 G. H. Harwood, William Street
Tuesday ...		6½	
16 Carlton Hill		6	
Monday ...		7	

PLAN OF THE APPOINTMENTS OF THE WESLEYAN
PREACHERS IN THE NOTTINGHAM NORTH CIRCUIT,
From January 20th, to April 14th, 1850.

Places.	Hours.	Names and Residences.
1 Wesley Chpl. 10½	3 6	1 G. TAYLOR, Wesley House
Monday ...		2 W. FOX, Sneinton
Friday—Band		3 R. M. MACBRAIR, King's Place
Saturday P.M.		4 S. Skevington, Sherwood
2 New Sneinton	3	5 H. Kirkland, Beeston
3 Beeston ... 10½		6 W. Banwell, Hyson Green
Monday ...		7 S. Biddulph, Standard Hill
4 New Radford 10½		8 J. Turpin, Old Radford
Tuesday ...		9 J. Shelton, Beeston
5 Bulwell ...	2½ 6	10 J. Bates, Weekday Cross
Tuesday ...		11 W. Doubleday, Old Lenton
6 Old Lenton 10½		12 J. Scothern, Beck Lane
Thursday...		13 W. Herbert, New Radford
7 New Lenton 10½		14 W. Leatherland, Hyson Green
Thursday ...		15 A. Waine, Goose Gate
8 Old Basford 10½		16 W. Fearn, London Road
Wednesday		17 R. Hill, Bulwell
9 Old Radford 10½		18 T. Aram, Old Lenton
Wednesday		19 R. Atkinson, Old Radford
10 Bramcote	2½ 6	20 T. Bacon, Woolpack Lane
Thursday		21 J. Reaney, Burton Leys
11 Hyson Green 10½		22 T. Shepherd, Old Basford
Wednesday		23 F. Stout, Bulwell
12 Hucknall ...	2½ 6	24 J. Slack, Beeston
Tuesday ...		25 J. Wilkinson, Postern Place
13 Gamstone and		26 J. Boot, Woolpack lane
Bassingfield	2½ 6	27 J. Jackson, New Radford
Monday ...		28 J. Vessey, Sneinton

14	Sherwood ...	2½	6	29	W. Fox, Bulwell
	Monday ...		7	30	S. Wardle, Carrington Street
15	Lambley ...	2½	6	31	J. Purcell, Hyson Green
	Monday ...		7		On Trial.
				32	C. L.
				33	G. H.
				34	S. H.
				35	M.
				36	S.
				37	S.
				38	C.
				39	G.

On March 10th the Rev. Dr. Bunting preached in Wesley Chapel. This was the last public appearance of this venerable man in Nottingham. His text was 1 John i, 9; the sermon was strikingly clear and luminous. The congregation was immense, every portion of the spacious building being densely packed. The collection, made on behalf of the trust funds, amounted to £100.

On July 3rd a special meeting of the principal office-bearers of the South Circuit was held in the large school-room under Halifax-place Chapel. It was convened by circular, and tea was provided at five o'clock, the expense being generously defrayed by Mr. C. H. Clarke. The Rev. James Loutit, superintendent of the circuit, occupied the chair, and about thirty of the senior officers were present. A memorial suggesting some alterations in our disciplinary arrangements was adopted.

On July 24th Mr. John Barks, a local preacher and class leader, died at Gotham, aged 74 years. He was convinced of sin under the ministry of the Rev. John S. Pipe, became a local preacher in 1811, was a leader for 48 years, and a member for 50. He was much attached to Methodism and its ministers, and diligently faithful to the various offices he was called upon to sustain.

Preachers appointed: South Circuit, (Halifax-place Chapel,

&c.,) James Loutit, Robert Maxwell, Samuel Walker, 1st; Daniel S. Tatham, Supernumerary. Members 1336.

North Circuit, (Wesley Chapel, &c.,) George Taylor, Timothy C. Ingle, Samuel Coley, Joshua Duffill. Members 1479.

Timothy C. Ingle was born at Ashby-de-la-Zouch, June 17th, 1792, and entered the ministry in 1816. "As a preacher," we are told, "he was impressive, energetic, and successful. His thoughts were well arranged, his expositions lucid, and his citations of Scripture correct; his style as a speaker was easy and flowing, and his delivery earnest." He died at Nottingham, November 12th, 1851, aged 59 years.

Samuel Coley became a Methodist minister in 1846. He is a most attractive preacher, having a flowing, elegant, illustrative style.

Joshua Duffill came from the Institution, Nottingham being his first circuit. He only remained one year.

On September 28th the Rev. James Loutit issued a formidable placard respecting Carlton Chapel, wherein he threatened with a penalty of forty pounds all persons who should thenceforward disturb the Wesleyan Methodists while worshipping God in that place.

1851. March 24th. At the Local Preachers' Meeting of the South Circuit, two local brethren, Messrs. Wain and Fearn, of the North Circuit, were introduced, and they stated that Mr. John Score, of Carrington, had left by will the sum of sixty guineas to the town stewards and local preachers of the Nottingham circuit in trust, to distribute the annual proceeds thereof every Christmas amongst the "distressed widows and orphans" of the Wesleyan Methodist Society. The deputation wished the meeting to consider the propriety of erecting a memorial of the fact in some part of Halifax-place Chapel.

It was moved by Mr. Carter, seconded by Mr. Perrons, and agreed to, that this proposal be carried out, the Rev. J. Loutit and Mr. Carter to consult with the officials of the North Circuit as to the mode, the inscription, &c. It was moved by Mr. Simpson, seconded by Mr. Perrons, and unanimously agreed, that Messrs. Hebb and Carter be appointed on behalf of the meeting to distribute the money in connection with the town stewards.

A tablet to commemorate Mr. Score's liberality was afterwards placed in the large school room under Halifax-place Chapel, with the following inscription:—

This Tablet is erected
gratefully to record the gift, by
will, of the late Mr. John Score,
of Carrington, of Sixty Guineas,
to the Town Stewards and Local
Preachers of the Nottingham Cir-
cuit, in trust, to distribute the an-
nual proceeds every Christmas
amongst the distressed Widows
and Orphans of the Wesleyan
Methodist Society in
Nottingham.

“John Score's charity” was illegally allowed to remain unappropriated for several years, and, when the present writer instituted inquiries respecting it in 1859, it was with the utmost difficulty he could get any information. It appears that the sixty guineas were divided between the two Nottingham Circuits. The interest of the North Circuit moiety has been always properly distributed; but the £31 10s. belonging the South Circuit was lent to the trustees of Halifax-place Chapel, and forgotten! For fourteen years, or more, no interest was paid; and the object of the charity was entirely ignored. The matter was, at length, thoroughly

gone into, and settled. The first payment from the charity was made in January, 1861; and every Christmas the sum of £2 5s., being interest at $4\frac{1}{2}$ per cent. on £50, is now paid by the chapel trustees, and distributed according to John Score's will.

Another charity for the benefit of the poor widows in connection with Halifax-place Chapel may here be mentioned. The money was left by Mrs. Carr, and an extract from her will will best explain her kind and pious purpose:—

“Also in trust, out of such part of my personal effects as may be legally applicable for that purpose, to invest in the hands of the trustees for the time being of the Wesleyan Methodist Chapel, Halifax-place, Nottingham, the sum of fifty pounds, and to divide the interest annually among twelve of the poorest widows connected by membership with such chapel, at Christmas, the selection to be made by the poor stewards there.”

The legacy duty reduced the sum to £45, for which the chapel trustees annually allow £2 2s. as interest. The first distribution of this charity took place in January, 1852, twelve poor widows receiving 3s. 6d. each.

The preachers appointed this year were:—South Circuit, (Halifax-place Chapel, &c.,) William B. Stephenson, Samuel Walker, John Lyth; Daniel S. Tatham, Supernumerary. Members 1072.

North Circuit, (Wesley Chapel, &c.,) George Taylor, Timothy C. Ingle, Samuel Coley. Members 1040.

William B. Stephenson began to travel in 1821, became a supernumerary in 1861, and died at Nottingham, April 25th, 1866, in the 65th year of his age. In his best days he was an excellent preacher, and exceedingly effective as a platform speaker. He was a master of the affections, and

could at pleasure either provoke laughter or draw tears.

John Lyth entered the work in 1843. He is a studious, persevering, learned man, small in stature, and of friendly disposition. He has a taste for anything ancient or unique. He has acquired a large amount of knowledge of men and things. He is now Doctor of Divinity, and deserves the distinction.

On November 12th died the Rev. Timothy C. Ingle, of the North Circuit, aged 59. On Monday November 17th, his body was taken to his native place, Ashby-de-la-Zouch, to be buried, a large number of Methodist office-bearers following the hearse to the outskirts of the town.

1852. Preachers: South Circuit, (Halifax-place Chapel, &c.,) William B. Stephenson, John Hay, John Lyth; Daniel S. Tatham, supernumerary. Members 1001.

North Circuit, (Wesley Chapel, &c.,) James J. Topham, Samuel Coley. Members 951.

John Hay entered the ministry in 1840. He stayed in Nottingham three years, preaching acceptably and usefully, and visiting unremittingly. As a pastor, no man equal to John Hay has ever been stationed at Nottingham.

James J. Topham entered the work in 1827, and became a supernumerary in 1864. He was well received during his stay amongst us.

On September 27th died John Deabill, of Carlton, aged 25 years. He was a local preacher of more than ordinary ability. He was born in the year 1827, and at the age of ten was converted to God, but, yielding to temptation, he lost his faith and joy. Seven years elapsed, when in 1844 he was deeply convinced of sin under the preaching of Mr. John Brewster, and found peace at the family altar. He began to preach when eighteen, was admitted on trial at

Christmas 1846, and came on full plan a year afterwards. He led a consistent life, and preached with fervency and success. His last illness was painful and severe, but his faith remained unshaken, and he left a triumphant testimony to the truth and power of the Gospel.

1853. May 11th. Thomas Holland, an aged local preacher, died at Gotham. He was born March 29th, 1782, and at seventeen was brought to God under the preaching of Mrs. Taft. His early piety was distinguished by much zeal and steadfastness amidst persecution and opposition. In 1807 he preached his first sermon at Old Lenton, and soon afterwards his name appears upon the Circuit Plan. As a preacher he was plain, pointed, and useful. He died in peace in the 71st year of his age, and the 46th of his preaching.

June 16th. A large and respectable meeting of Wesleyan Methodists from various circuits was held in Halifax-place Chapel, for the purpose of assisting in the great movement now being made for raising, if possible, the sum of £100,000 as a "Connexional Relief and Extension Fund." Above £1000 was promised. Meetings were afterwards held in each circuit for the same object.

Preachers: South Circuit, (Halifax-place Chapel, &c.,) William B. Stephenson, John Hay, John Lyth; Daniel S. Tatham, supernumerary. Members 1020.

North Circuit, (Wesley Chapel, &c.,) James J. Topham, George Roebuck. Members 967.

George Roebuck came out in 1827, and stayed two years in Nottingham. He was a preacher of average merit.

1854. On January 26th died Mr. Thomas Oliver, aged 62 years. He was a class-leader, and had long been one of the principal supporters of Methodism at New Basford.

On April 16th died William Andrew Harwood, a young,

but acceptable local preacher in the Nottingham South Circuit. He was born at Calverton on September 7th, 1834, and gave his heart to God, and was admitted into the Methodist Society, in 1847. He was remarkable for earnestness and unction in preaching, and for power with God in prayer, and finished a short and virtuous life on earth by going to the immortal life of heaven in the 20th year of his age.

Preachers: South Circuit, (Halifax-place Chapel, &c.,) John P. Haswell, John Hay, James Parkes; Daniel S. Tatham, supernumerary, Members 1038.

North Circuit, (Wesley Chapel, &c.,) James J. Topham, George Roebuck. Members 952.

John Partis Haswell entered the work in 1812, and became a supernumerary in 1864. He was a most superior preacher, and a discriminative, clear-headed, judicious man.

James Parkes began travelling in 1841. He left Nottingham at the end of two years' service, having shown himself a kind, gentlemanly man.

September 19th. During this, and following days, a large and successful Bazaar was held in the Exchange Room, Nottingham, by the Methodists of the North Circuit, the proceeds being devoted to the reduction of the debt on Wesley Chapel.

1855. On Sunday, April 8th, died the beloved wife of the Rev. George Roebuck, one of the ministers in the North Circuit.

Preachers this year: South Circuit, (Halifax-place Chapel, &c.,) John Partis Haswell, James Parkes, Robert Newton Young; Daniel S. Tatham, supernumerary. Members 1040.

North Circuit, (Wesley Chapel, &c.,) James Carr, William Cattle. Members 918.

Robert Newton Young entered the ministry in 1851. He is brilliant, imaginative, entranced with the beautiful, and fond of music, flowers, and stars.

James Carr began his ministry in 1832. It was in general effective, and occasionally he preached with great pathos and power.

William Cattle came out in 1836, and proved a sound, good preacher. In form, voice, manner and matter, he was admirable. His health failing during his labours here, he was compelled for a few years to sit down as a supernumerary.

1856. February 7th. The Rev. William Morley Punshon, of Leeds, delivered in the Exchange Room, for the benefit of the Young Men's Christian Association, a brilliant lecture on "Science and Literature,—their connection with religion." Arthur Morley, Esq., was in the chair, and the audience was numerous and respectable.

March. The cause at Carrington having through a variety of untoward circumstances totally failed, the chapel was about this time sold to the General Baptists.

Preachers: South Circuit, (Halifax-place Chapel, &c.,) John P. Haswell, Robert Thompson, Robert N. Young; Daniel S. Tatham, supernumerary. Members 1040.

North Circuit, (Wesley Chapel, &c.,) James Carr, William Cattle, Thomas Natrass. Members 944.

Robert Thompson entered the work in 1825. In 1864 he became a supernumerary, and died at Bradford on July 20th, 1868, in the 66th year of his age and 43rd of his ministry. His pulpit abilities were respectable. His sermons were compact, often sententious, and showed him fond of old Puritan divines. Every sermon was excellently and clearly divided and sub-divided. Physically, a "round"

preacher to perfection.

Thomas Nattrass came out in 1852, and only stayed in Nottingham one year.

1857. On May 5th and 6th Home Missionary Meetings were held in Wesley and Halifax-place Chapels. The Rev. Charles Prest, of London, forcibly advocated the claims of Home Missions, and collections were made on their behalf.

Preachers: South Circuit, (Halifax-place, Chapel &c.,) Robert Thompson, Joseph Heaton, Robert N. Young; Daniel S. Tatham, supernumerary. Members 1053.

North Circuit, (Wesley Chapel, &c.,) James Carr, George Dickinson, Joseph Posnett, (Beeston); William Cattle, supernumerary. Members 1031.

Joseph Heaton entered the ministry in 1835, being one of the first who received the benefit of the Theological Institution. He is a friendly, amiable man, and a fearless, powerful preacher.

George Dickinson commenced his itinerancy in 1840. During his residence at Nottingham he enjoyed great popularity.

Joseph Posnett began to preach in 1849. He is judicious and acceptable. During this year much activity was displayed by the Methodists of the North Circuit. Wesley Chapel was thoroughly cleaned, painted, and repaired, at a cost of £430; and the chapels at Beeston, Bulwell, Hucknall Torkard, Old Basford, Lambley, and other places, were, in various ways, improved internally, externally, or both, and the expense thereof defrayed by bazaars, collections, and subscriptions.

1858. On July 5th, died at Ratcliffe, Mr. William Roulston, aged 85 years. He was born at Ratcliffe in July, 1773, and found peace with God at twenty-one. Having joined

the Methodist Society, he became a leader, and local preacher, and laboured usefully as long as health and strength would permit. At the time of his death he had been a consistent member of society for 64 years, and was the oldest local preacher on the South Circuit plan.

On July 25th, died William Leatherland, of Hyson Green, a local preacher in the North Circuit. He had been a local preacher for about 34 years.

Preachers: South Circuit (Halifax-place Chapel, &c.,) Robert Thompson, Joseph Heaton, Francis W. Greeves; Daniel S. Tatham, supernumerary. Members 1057.

North Circuit (Wesley Chapel, &c.,) John Kirk, 1st, George Dickinson, Joseph Posnett, (Beeston). Members 1133.

Francis W. Greeves became a Methodist preacher in 1849. His talents are considerable, and he has a polished style. The more he is known, the more he will be respected and beloved.

John Kirk, 1st, entered the work in 1825. Respectable as a preacher, he is also one of the kindest and most loving of men.

On October 20th, died, after long affliction borne with exemplary patience, Mr. William Simpson, of Red Hill, aged 56 years. He had been a fully accredited local preacher for nearly 31 years, and, when in the enjoyment of health, preached with great pathos and power. A short account of his life was drawn up by Mr. W. B. Carter, and published.

1859. March 28th. At the Quarterly-meeting of the South Circuit, John Thomas Harwood was proposed as a candidate for the Wesleyan ministry, and was unanimously approved and recommended.

On May 24th, and following days, a bazaar for the sale of useful and ornamental articles was held in the Exchange Room; the profits, amounting to about £700, were applied to the liquidation of the debt upon Halifax-place Chapel.

June 27th. At the South Circuit Quarterly-meeting, leave was given to enlarge Burton Joyce Chapel at an expense of £60.

Preachers: South Circuit (Halifax-place Chapel, &c.,) William Illingworth, Joseph Heaton, Francis W. Greeves; Daniel S. Tatham, supernumerary. Members 1082.

North Circuit (Wesley Chapel, &c.,) John Kirk, 1st, George Dickinson, Joseph Posnett, (Beeston). Members 1220.

William Illingworth began his ministerial course in 1829, and in 1865 became a supernumerary.

The following names of preachers and preaching places are taken from the South Circuit Plan for July, August, September, and October, 1859:—

<i>Preaching places in Nottingham South Circuit.</i>		<i>Preachers in Nottingham South Circuit.</i>	
—o—		—o—	
1	Halifax-place 10½	6	1 R. THOMPSON, 1, Clarendon Street
	Monday ...	7	2 J. HEATON, Standard Hill
2	Park Row ... 10½	6	3 F. W. GREEVES, Talbot Street
3	Ruddington 10½	6	4 E. BRAMFORD, Ilkeston
	Wednesday	7	5 D. S. TATHAM, Ratcliffe
4	Carlton ... 10½	6	6 W. G. Hebb, Castle Terrace
	Tuesday ...	7	7 J. Marriott, Ratcliffe
5	New Basford 10½	6	8 W. B. Carter, Hounds Gate
	Monday ...	7	9 T. Harwood, Wesley Cottage
6	Arnold ... 2½	6	10 R. Shaw, Ruddington
	Monday ...	7	11 R. Tomlinson, Hollow Stone
7	Normanton 2½	6	12 A. Taylor, Carlton Field
	Thursday ...	7	13 C. Darker, Wheeler Gate
8	Gotham ... 10½	6	14 T. Lawrence, Pavement
	Tuesday ...	7	15 E. Hardy, Hockley
9	Cotgrave ... 2½	6	16 G. H. Harwood, Wesley Cottage
	Thursday ...	7	17 T. Catton, Newcastle Street
10	Bradmore ... 2½	6	18 J. Sharp, Gotham
	Wednesday	7	

11	Bunny ...	6
	Wednesday	7
12	Burton Joyce 10½ 2½	6
	Monday ...	7
13	Stoke ...	6
	Tuesday ...	7
14	Thrumpton	6
	Tuesday ...	7

19	W. Beresford, New Basford
20	R. Hall, Park
21	S. Henson, Ruddington
22	J. Cripwell, jun., Burton Joyce
23	W. Scottorn, Lister Gate
24	A. Lesson, High Street
25	J. Brumby, Carlton
26	J. Fidler, Lister Gate
27	E. Poynton, New Basford
28	G. Start, Cromwell Street
29	J. T. Harwood, Wesley Cottage
30	W. Smith, Bradmore
31	J. Hibberd, Sherwood Street
32	W. Bakes, Parliament Street
	ON TRIAL.
33	J. Widnall

The following are the names of preachers and preaching places in the North Circuit, for December, 1859.

Preaching places.

	—o—	
1	Wesley Chpl. 10½	6
	Monday ...	7
2	Beeston ... 10½	6
	Monday ...	7
3	New Radford 10½	6
	Wednesday	7
4	Bulwell ... 10½	6
	Tuesday ...	7
5	New Lenton 10½	6
	Thursday ...	7
6	Old Basford 10½	6
	Tuesday ...	7¼
7	Hyson Green 10½	6
	Thursday ...	7¼
8	Hucknall ... 10½	6
	Tuesday ...	7
9	Gamstone ... 2½ 5½	
	Thursday ...	7
10	Sherwood ... 2½	6
	Monday ...	7
11	Lambley ... 2½	6
	Monday ...	6½
12	Dob Park ...	6
	Thursday	7

Preachers.

	—o—
1	J. KIRK, Chaucer Terrace
2	G. DICKINSON, Mansfield Road
3	J. POSNETT, Beeston
4	E. BRAMFORD, Ilkeston
5	S. Skevington, Sherwood
6	S. Biddulph, Waverley Street
7	J. Bates, Weekday Cross
8	A. Waive, Goose Gate
9	E. Smith, Old Basford
10	H. F. Peet, Beeston
11	W. Husbands, Talbot Street
12	T. T. Bacon, Cur Lane
13	T. Shepherd, Basford
14	F. Stout, Bulwell
15	J. Boot, Goose Gate
16	J. Vessey, Southwell Road
17	J. Savidge, Radford
18	J. W. Lewis, Waverley Street
19	H. Hopewell, Basford
20	G. Sterland, Handel Street
21	W. Thornley, Sherwood
22	T. H. Chandler, Mary Gate
23	T. Hargreaves, Basford
24	D. Hudson, Mowbray Street
25	W. Daybell, Old Lenton
26	J. Margerison, Shakespere Street
27	T. Knight, New Lenton
28	W. Webster, Clayfield Row
29	W. Hall, London Road

30 J. Goodacre, Trueman Street
 31 E. Killingley, Sherwood Street
 32 R. Cook, Basford
 33 T. James, New Radford
 34 J. W. North, 9, Kenilworth
 Terrace

TOWN CLASS LEADERS IN THE SOUTH CIRCUIT,
 SEPTEMBER, 1859.

	Number of Members.	Quarterly Income.		
		£	s.	d.
Henry Boot	... 15	1	5	6
John Marriott	... 63	7	19	2
William Pyatt	... 49	6	6	1
William G. Hebb	... 15	2	2	0
William B. Carter	... 16	4	5	11
Alice Butler	... 16	1	18	0
George Urry	... 22	4	0	0
Elizabeth Parker	... 26	3	7	9
James Rogers	... 60	4	14	7
Thomas Harwood	... 12	1	6	0
Joseph Marriott	... 18	2	6	1
William Ellis	... 15	1	7	9
William Bunny	... 6	1	0	6
William S. Astill	... 27	4	0	8
Joseph B. Lomas	... 13	2	19	4
William Sansom	... 15	1	8	2
Richard Hall	... 15	3	6	3
Elizabeth Hogg	... 20	2	14	5
William Froggatt	... 7	0	18	9
Minister's Class	... 23	3	18	8
Thomas Lawrence	... 27	1	16	10
John Simpson	... 12	1	4	7
William Coomber	... 12	2	10	0
George H. Harwood	... 15	2	12	7
	520	69	3	7

TOWN CLASS LEADERS IN THE NORTH CIRCUIT,
 MAY, 1859.

Sampson Biddulph	H. N. Towle
Samuel Robinson	J. Vessey
Samuel Statham	J. W. Lewis
Avery Wain	D. Hudson
Ephraim Trivett	G. Sterland
Henry Carey	J. Harlow
John Bates	T. H. Chandler
John Windley	A. Newton
William Husbands	J. Shaw
John Howitt	Mary Kirk
Samuel Sansom	M. E. Ward
G. Wibberley	Ann E. Treffry

CHAPTER VI.

METHODISM IN NOTTINGHAM FROM THE YEAR 1860 TO THE YEAR 1868.

1860. February 12th. Halifax-place Chapel was re-opened, after having been closed for seven months. An entirely new roof and ceiling, besides various minor repairs, had become absolutely necessary. During the alterations, the congregation worshipped in the Large School Room, Halifax-place, and in Park-row Chapel, specially rented for the purpose. The re-opening Services were conducted on the first day by the Ministers stationed in the Circuit,—Messrs. Illingworth, Heaton, and Greeves; and were continued by Dr. Raffles, of Liverpool, Rev. Joseph Parker, of Manchester, and the Rev. W. M. Punshon, of London.

The chapel being very heavily burdened with debt, a great effort was now made to relieve it. An appeal of the most pressing, and even pathetic, character had been forwarded to the connexional Chapel Committee in the preceding October, and strenuous exertions were used to call forth the generosity of the members of the society and congregation. The whole movement was a glorious success, and resulted in placing the trust in easy circumstances.

The following document possesses historical value, and is worthy of preservation :—

APPEAL OF THE TRUSTEES OF HALIFAX-PLACE CHAPEL,
NOTTINGHAM, TO THE CHAPEL RELIEF COMMITTEE,
OCTOBER 9th, 1859.

The trustees of Halifax-place Chapel, in the Nottingham South Circuit, are compelled by stern necessity, arising out of their dis-

tressing embarrassment, to lay their case before the Chapel Relief Committee for their prompt attention, and they hope, effectual sympathy.

It is now about 11 years since Halifax-place Chapel was erected. The original cost was £9500. The present debt at the last annual meeting was £6200. The original cost exceeded, to a very considerable amount, their calculations when they began the erection, and was to them both a surprise and a painful annoyance at the time. To explain in detail will be unnecessary now.

The reason why the present debt is so large is owing partly to some of the principal subscribers, either from want of integrity, or in consequence of reduced circumstances, failing to pay their promised subscriptions. Defalcations of this character rose to a very serious amount; and to supplement this drawback, the chapel was opened at the beginning of the late agitation, in which Nottingham South suffered most heavily. 500 members, to say nothing of hearers and friends, revolted from the standard of Methodism in this circuit.

From that time the debt would have seriously increased, but for the resolute determination of the trustees and friends to struggle on with their difficulties, and at any rate prevent the debt from increasing.

They have by subscriptions, together with collections at anniversaries, raised the sum of £150 per annum to supplement the income from seat rents, &c., which in the most prosperous year has fallen short of meeting the expenditure by upwards of £100. Thus in the short space of about ten years, above £1200 has been raised by their strenuous exertions to meet deficiency of income, and prevent an accumulation of debt.

About two years ago, feeling acutely and increasingly the weight of their heavy responsibilities in connection with Halifax Chapel Trust, and also their responsibility for debts on nearly all the chapels in the country parts of the Circuit, amounting to upwards of £2000; and having annually to contribute to these in order to make income quadrate with expenditure,—together with the fact that the body of trustees were becoming more and more reduced in their ability to help,—they were alarmed at their situation, and seeing no other way of relief, resolved, though most reluctantly, to make an appeal to the Chapel Relief Committee on behalf of Halifax-place chapel, asking

for a grant of £500, and a loan of £1000, to meet the sum of £2000 to be raised by the trustees.

Soon after this proposal was made, the commercial panic came,—one after another fell, or was reduced in circumstances—their confidence in their ability to fulfil their own proposal was paralysed, and the matter of necessity was suffered to remain in abeyance, and no agreement was ever decided upon between the trustees and the committee.

They have now with sorrowful feelings to say that when under greatly enfeebled ability to bear the weight of their responsibility, in consequence of the altered position of some through commercial changes, and the removal of others from the Circuit, a most alarming disaster has suddenly and unexpectedly come upon them, involving a necessary outlay of from £1200 to £1500. It was providentially discovered that the entire roof of the chapel was falling. They cannot think of the tremendous danger they, their families, and congregations, had been exposed to, without terror, mingled with joy at their fortunate escape. When they came to examine the roof, it seemed to them that the congregations assembled in this large chapel had been from time to time, saved from being crushed to death, by the falling of the ponderous mass above, by mere miracle; as the principal beams, particularly those which spanned the chapel, were so rotten, especially at the ends where they rested on the walls, that they could be broken off at the ends to a considerable way by the pressure of the foot, or crumbled up by the grasp of the hand.

The interior of the chapel has had to be cased in wood. The entire roof and ceiling is being taken down, and has to be replaced by a completely new structure. But, notwithstanding every care and precaution, the whole premises are so seriously injured, that the trustees can scarcely hope for a less expenditure than the one named £1200 to £1500. This, at the lowest figure, will raise the debt to £7400; and this, without taking into account the loss of income in seat rents, &c., and the cost of hiring the the chapel of the Reformers, for which they pay £1 5s. 0d. per week; and, though they are disposed to hope for the best, yet the scattering of their congregation from the beginning of July, and which cannot be invited to re-assemble until sometime the early part of next year,—they fear may

inflict upon them some permanent injury. They believe the *Society* may be kept together, yet a great proportion of seat holders and others have found refuge in other places of worship, and may not find their way back to Halifax-place chapel.

Under their previously heavy, but now aggravated and oppressive responsibility, the trustees are justly alarmed. They now feel it to be their painful duty to state that unless more efficient aid can be afforded than that contemplated by the original proposal, it will be impossible for them to carry out the conditions of that proposal, as the relief afforded thereby would still leave the Trust in an embarrassed condition, and would therefore take from them one of the strongest motives to induce their friends to come forward to help them. If anything is now done in this distressing and critical state of affairs, it must be prompt and efficient; otherwise, the trustees have no prospect but that of overwhelming and ruinous embarrassment, without hope of redemption.

The trustees therefore in their distressing situation, after much anxious deliberation—surveying to the fullest extent their ability to help themselves—are unwillingly compelled to make their appeal to the Chapel Relief Committee as their only hope, and ask for a grant of £1200, and the loan of £1000, or more, to be paid back by instalments in ten years, on condition that the trustees raise £2000; reducing the debt in the first instance to £4200, and at the termination of ten years to £3200; which amount of debt they are convinced is far more than the premises ought to have on them, especially when they consider the fact that the population is leaving the neighbourhood of the chapel—the leading friends are going to live out in the suburbs of the town—others are likely to follow—and that the chapel in a few years will be left standing in the centre of business, surrounded principally by warehouses; and moreover, that perhaps sooner than they anticipate, another chapel may be required to be erected in the midst of the large population now rising up in the suburbs, towards which the town is rapidly spreading, or else they will lose their hold of that portion of the community. The trustees name this simply to show that, independently of the disaster which has now happened, they have good reason to be uneasy and alarmed at their previous position, when £150 annually has been required to

supplement the seat rents, &c., to prevent the heavy debt from accumulating.

Dear Fathers and Brethren,—We have laid our case before you for your consideration and sympathy. We assure you that it is at some cost of feeling that we present ourselves as suppliants before the Committee. In former days we never contemplated that this would have been our position. We have always felt a repugnance to connexional aid ; but dire necessity compels us now to seek it before we are overwhelmed. We have scrupulously abstained from asking anything more than will barely meet the necessity of the case, and have promised to raise an amount which we believe to be highest point of our ability to realize. It would be too painful for us to record in detail the reduced ability of our friends, compared with what it was a few years ago ; and while our financial strength has been decaying, our numerical strength has not increased, for we stand in number the same as we did the first year of the division, now ten years ago.

Furthermore, however reluctantly, the trustees cannot forbear to point out the fact which presses heavily upon them, that they are liable for upwards of £2000 debt on the Chapels in the country parts of the Circuit, where the people are extremely poor. The income from the seat rents, school rents, &c., scarcely meets the expenditure of lighting, cleaning, and ordinary repairs, so that the *interest* of monies borrowed, &c., amounting to more than £100 per annum, has to be raised by subscriptions and anniversary collections ; and though £111 was thus raised the last year, it left a deficiency of more than £40 unprovided for. At the same time, considerable outlays are urgently required to put some of the chapels in proper repair.

The trustees are uneasy, oppressed, and alarmed. They are distressingly anxious to arrest this ruinous tendency of affairs. They assure the committee though the amount asked as a grant is large, it is as small as they dare ask for ; and most earnestly do they implore the committee to grant it, as it must be evident upon a careful investigation of their affairs, that less will not relieve them. But the grant asked, together with their most strenuous efforts, will put the Halifax Trust into a manageable position ;—thus relieve the trustees from their oppressive anxiety, save the trust itself from

becoming a wreck, and deliver the depressed society from a burden which now cripples its energies, and vastly narrows the field of its operations and usefulness.

In conclusion, though the Halifax trustees have been liberal contributors to the Relief Fund of £5 5s. 0d. for twenty years, and of £2 2s. 0d. per annum for the last ten years; and in 1834 sent a donation of £100, which was acknowledged in the most handsome manner by John Fernley, Esq.,—yet it is not on that ground they ask, or even expect, aid; but simply and solely on the ground of absolute necessity,—the alternative to which is *ruin*.

It would meet the wishes of the trustees if some member or members of the committee might be deputed to visit us, and ascertain from actual inspection on the spot the real state of things.

Signed on behalf of the Trustees,

WILLIAM ILLINGWORTH,

Superintendent of the Circuit.

JOSEPH B. LOMAS,

Treasurer of the Trustees.

P.S. The foregoing is a truthful but moderate statement of the case. The chapel debts are overwhelming the Circuit. The Ministers are upon a very low scale of allowance. The *third* Minister has to be supported by special contributions. These are gradually falling off. Our Circuit debt is increasing. There is, and has been for years, little done either for Foreign or Home Missions. All the resources of the Circuit are drained and absorbed in chapel liabilities. So far as I can see, the Circuit cannot continue long as it is, but must sink, unless the *incubus* in the form of trust debts be removed or made bearable. I beg the committee to grant the prayer of the trustees. The trusts are well managed; but the amount of borrowed capital is so large,—the disaster which has befallen the Town Chapel so serious,—and the ability of the Society and friends so disproportionately small—that unless relief come soon, the Circuit must sink. Set Halifax trust right, and then, I think, the Circuit may be able, by God's blessing, to cope with the rest, and ultimately rise above its difficulties.

For confirmation see reports and chapel schedules,

WILLIAM ILLINGWORTH.

The Connexional Chapel Committee, in answer to the foregoing appeal, voted £500 as a grant, and £1000 as a loan; the loan to be paid back in ten years. The loan was afterwards increased to £1400.

August. Preachers appointed: South Circuit (Halifax-place Chapel, &c.,) William Illingworth, John Walton, Francis W. Greeves; Daniel S. Tatham, supernumerary. Members 1056.

North Circuit (Wesley Chapel, &c.,) John Kirk, 1st, John Eglinton, John A. Armstrong, (Beeston). Members 1275.

John Walton entered the Ministry in 1846, and went as a missionary to Ceylon. Nottingham South was his first appointment after his return from India. He soon became exceedingly popular, and always drew large congregations. He is pictorial, powerful, and eloquent.

John Eglinton began to travel in 1842. He remained three years in Nottingham, labouring acceptably and usefully.

John A. Armstrong came out in 1852, and has proved a young man of first-rate ability.

On August 22nd, died at Ruddington, Mr. John Burrows, farmer, in the 80th year of his age. He had been a class-leader for many years, and at his house the Methodist Preachers had long been hospitably entertained. The celebrated Rev. George Steward married one of his daughters.

1861. On Jan. 12th, died, Mr. Henry Boot, the oldest class-leader in connection with the Halifax-place society. He was poor, but inflexibly honest, and had been exceedingly useful. He had been a member for above 60 years, a class-leader for 52 years, and for 27 years led the singing in the old Halifax-place Chapel. He died without a struggle or a groan, while the Rev. W. Illingworth was commending in prayer his soul to God.

On April 18th, died, in the 45th year of his age, Mr. Robert Tomlinson, of Hollow-stone, a local preacher in the Nottingham South Circuit. He was admitted on full plan in June, 1843, and preached with acceptance as long as health and strength would permit. He suffered much from physical debility and mental depression, aggravated, no doubt, if not brought on, by his rigid abstemiousness.

On April 30th, and four following days, a bazaar was held in the Exchange Hall, the proceeds being devoted to the reduction of the debt on Halifax-place Chapel. The total receipts exceeded £500, and a large quantity of articles remained unsold. As it was felt to be extremely desirable that the long continued effort to relieve the Halifax-place Chapel Trust should now be brought to a close, the bazaar articles still on hand were sold by auction in the Assembly Rooms on May 13th, and two following days, by Mr. John Greasley.

June 24th. At the Local Preachers' meeting of the South Circuit, it was moved by the Rev. J. Walton, seconded by Mr. Thomas Catton, and carried unanimously, "That brother Thomas Harwood having removed to a distant Circuit, this meeting desires to place on record its sense of his long and faithful labours, and its earnest prayer that it may please God to spare his useful life, and to restore and confirm his health."

August. Preachers: South Circuit (Halifax-place Chapel, &c.,) William Illingworth, John Walton, John Hensall; Daniel S. Tatham, W. B. Stephenson, supernumeraries. Members 1039.

North Circuit (Wesley Chapel, &c.,) Charles Haydon, John Eglinton, John A. Armstrong, (Beeston); John Lewis, 1st, supernumerary. Members 1339.

John Henshall became a Wesleyan minister in 1857. He preached well, made many friends, took himself a wife, and was promoted from Nottingham to London.

Charles Haydon entered the itinerant work in 1825, and is a sound, solid preacher, and a careful, judicious superintendent. He stayed six years in the town, three years in each circuit; being the only minister who has been thus favoured.

On October 24th, died, aged 79 years, Mr. Sampson Bid-dulph, a highly respected schoolmaster, trustee of Wesley Chapel, local preacher, leader, &c. He was one of the leading men in the movement for building Wesley Chapel, and was long one of the chief supporters of Methodism in the North Circuit, being a man of clear judgment, and of unimpeachable integrity and honour.

1862. August. Preachers this year: South Circuit (Halifax-place Chapel, &c.) John E. Coulson, John Walton, John Henshall; Daniel S. Tatham, W. B. Stephenson, supernumeraries. Members 1135.

North Circuit (Wesley Chapel, &c.) Charles Haydon, John Eglinton, John A. Armstrong, (Beeston); John Lewis, 1st, supernumerary. Members 1407.

John Edward Coulson began travelling in 1831. He is a man of fair average abilities, and kindly disposition.

1863. February 24th. The Wesleyan Chapel at Hyson having become useless in consequence of the total failure of the cause, it was now offered for sale by public auction. Many attempts had been made to re-establish the Society, but had all proved abortive.

Preachers: South Circuit (Halifax-place Chapel, &c.) John E. Coulson, James Osborn, John Henshall; Daniel S. Tatham, W. B. Stephenson, supernumeraries. Members 1192.

North Circuit (Wesley Chapel, &c.,) Charles Haydon, Richard Felvus, Marshall Randles, (Beeston); John Lewis, 1st, supernumerary. Members 1405.

James Osborn entered the ministry in 1836. A very able man, though with peculiar views, he makes a striking, graphic preacher, an effective platform speaker, and a capital lecturer.

Richard Felvus came out in 1843, enjoyed considerable popularity, and was made extensively useful. When he finished his term of three years at Nottingham, he sat down as supernumerary at Harrogate, where he died, Sep. 26th, 1871.

Marshall Randles began his work in 1852. He has good abilities and a well disciplined mind.

1864. On January 20th the Jubilee of the Wesleyan Methodist Missionary Society was celebrated by a public meeting of the Methodists of both Circuits, in Halifax-place Chapel. The Rev. C. Haydon was in the chair; and the Rev. William Arthur, M.A., one of the General Secretaries of the Missionary Society, and the Rev. John Walton, of Liverpool, were amongst the speakers. A large number of subscriptions were announced, and a collection was made.

On March 2nd the Rev. William Morley Punshon delivered, in Halifax-place Chapel, his celebrated lecture on "Daniel in Babylon." Richard Hall, Esq., of the Park, occupied the chair. For above an hour and a half the large audience was kept spell-bound by the wonderful eloquence of the lecturer.

May 16th. The foundation stone of a new Wesleyan Chapel was laid in Arkwright Street. Methodism had been for a long time stationary in Nottingham, but an onward movement of considerable importance was now commenced. During the last few years, nearly 1400 houses, exclusive of factories, workshops, &c., had been erected in the Meadows,

on the south side of the Midland Railway, and a population of above 5000 persons had been gathered together. On October 21st, 1860, a large room in Arkwright Street was opened for a Sunday School, and for preaching, and the movement was attended with great success. Further accommodation became absolutely necessary, both for the congregation and the scholars, and it was resolved to erect a chapel, with capacious school-rooms attached. The ministers, office-bearers, friends, and Sabbath School children met in Halifax-place at two o'clock on Whit-Monday afternoon, May 16th, and walked in procession to the site of the intended building. The proceedings were commenced by singing a hymn, after which, the Rev. Alexander T. James, of Birmingham, read two appropriate passages of Scripture from the Psalms and from the Book of Ezra, and the Rev. J. E. Coulson engaged in prayer. The ceremony of laying the stone was then proceeded with. Thomas Oliver, Esq., of Bollington, who had kindly consented to officiate on the occasion, was presented with a beautiful trowel with ivory handle and richly-chased silver blade, bearing the following inscription:—"Presented to Thomas Oliver, Esq., of Bollington, Cheshire, by the Trustees of Arkwright Street Chapel, Nottingham, upon the occasion of his laying the foundation stone, May 16th, 1864." After spreading the mortar, the massive stone was lowered into its resting place, and Mr. Oliver struck it a few blows with an elegant walnut wood mallet, saying, "I lay this stone in the name of God the Father, God the Son, and God the Holy Ghost, and may the blessing of God abundantly rest upon it." The Rev. Charles Haydon delivered an excellent address, a collection was made, and the National Anthem was sung. Many of the friends had tea together in the large School room, and the

proceedings of the day were concluded with a public meeting in Halifax-place Chapel.

The following memorial, written on parchment, was put in a bottle and placed in a cavity of the stone :—

MEMORIAL.

In consequence of the rapidly increasing population of the southern parts of the town of Nottingham, and the urgent demands expressed by many persons for the religious benefits of the Christian Ministry by the Wesleyan Methodists, it was determined by some members of that Christian community to erect a place of worship capable of accommodating about 700 persons, together with Schools for about 500 Sunday scholars; the whole expense of the site to be raised by voluntary subscriptions. On Whit-Monday, May 16th, 1864, at Three o'clock in the afternoon, the foundation stone was placed in its position in the presence of many friends to the undertaking, uniting in prayer and praise to Almighty God, by Thomas Oliver, Esq., of Bollington, Cheshire, at the request of the Trustees, namely,

- 1 Joseph Marriott, Gentleman.
- 2 James Naish Oldham, Gentleman.
- 3 Edward Hardy, Grocer.
- 4 Joseph Barnsdall Lomas, Accountant.
- 5 John Simpson, Auctioneer.
- 6 Richard Smith, Lace Manufacturer.
- 7 Joseph Richards, Lace Manufacturer.
- 8 Thomas Furley, Grocer.
- 9 Edward Smith, Boot and Shoemaker.
- 10 Joseph Lomas, Druggist.
- 11 Thomas Clay Bonser, Grocer.
- 12 Robert Davis, Lace Manufacturer.
- 13 Alexander Whiles, Smallware Dealer.
- 14 Frederick Pearson, Smallware Dealer.
- 15 Thomas Lawrence, Tailor and Draper.
- 16 Thomas Pentecost, Lace Manufacturer.
- 17 William Ellis, Builder.
- 18 William Smith Astill, Tailor and Draper.

- 19 William Wood, Hosier.
- 20 Anthony Lesson, Milliner and Furrier.
- 21 William Scottorn, Hosier.
- 22 George Sheffield, Flour Dealer.

Thomas Henry Lomas, Nottingham, was appointed architect; and William Ellis, of Nottingham, builder, was the contractor for the erection of the works.

At the time of the erection, the Rev. George Osborn, Doctor of Divinity, was the President of the Conference; the Rev. John Farrar, the Secretary to the Conference; the Rev. Charles Haydon, the Chairman of the Nottingham and Derby District; and the Rev. John E. Coulson, the Rev. James Osborn, and the Rev. John Henshall, ministers of the Nottingham South Circuit.

Class Leaders: William Brown Carter, William Gabriel Hebb, Richard Hall, William Ellis, George Urry, William Pyatt, Alice Butler, Elizabeth Hogg, Elizabeth Parker, Joseph Barnsdall Lomas, Joseph Marriott, James Rogers, John Simpson, William Smith Astill, William Sansom, Sarah Marriott, Thomas Lawrence, Edward Hardy, George Hodgkinson Harwood, William Herbert, Anthony Lesson, Rev. J. E. Coulson, Edward Smith, Joseph Oakland, Thomas Pentecost, Robert Hill.

The Chapel and Schools are raised for the worship and service of the ever blessed Triune God, Father, Son, and Holy Ghost, to whom be equal and ceaseless praise ascribed by the successive generations worshipping within these walls.

Preachers: South Circuit (Halifax-place Chapel, &c.,) Charles Haydon, James Osborn, Stephen Forrest; Daniel S. Tatham, W. B. Stephenson, supernumeraries. Members 1169.

North Circuit (Wesley Chapel, &c.,) William R. Williams, Richard Felvus, Marshall Randles, (Beeston); John Lewis (A), John H. Faull, (Beeston), supernumeraries. Members 1356.

Stephen Forrest was an amiable young man, of good abilities. Nottingham was his first Circuit.

William R. Williams joined the ministry in 1836. He was not appreciated here, and left the town after one year's service.

On October 18th the new chapel in the Meadows was opened for Divine worship. Dr. Waddy, of London, preached morning and evening. The services were continued by the Rev. John Walton, of Liverpool, the Rev. Frederick Griffiths, of Hull, the Rev. Richard Roberts, of London, the Rev. Robert N. Young, of Birmingham, and the Rev. John Rattenbury, of London. The collections amounted to £300.

The chapel is situated at the junction of Arkwright Street and Kirke White Street, the frontage and main entrance being in the the former street. Large School Rooms are erected in the rear of the Chapel. The form of the main building is a short parallelogram, with buttresses on the two sides and at the angles. The style shows many characteristics of the Gothic or early English. The internal dimensions are 68 feet by 40 feet. The Chapel will accommodate 700 worshippers, and the two School Rooms 500 children. The total cost was about £4500.

1865. On February 12th died Mr. Richard Smith, one of the leading Nottingham Methodists, in the 53rd year of his age. By his persevering industry, he had raised himself into affluence. He was a liberal supporter of Methodism, a trustee of several chapels, and held important offices in the society.

On August 15th died Mr. William G. Hebb, aged 72 years. He was the oldest local preacher upon the South Circuit plan.

Preachers: South Circuit (Halifax-place Chapel, &c.,) Charles Haydon, Peter C. Horton, William Ludlow; Daniel S. Tatham, William B. Stephenson, supernumeraries. Members 1123.

North Circuit (Wesley Chapel, &c.,) Richard Felvus George Smith (B), Marshall Randles, (Beeston); John Lewis (A), John H. Faull, (Beeston), supernumeraries. Members 1337.

Peter Cross Horton began his ministry in 1832. He is a kind, gentlemanly man, full of tender sympathy for the afflicted.

William Ludlow came out in 1862, and was popular and useful here.

George Smith (B) began to travel in 1844. He stayed only one year in Nottingham.

On November 28th died at Ratcliffe-upon-Trent, Mr. John Marriott, a local preacher of long standing, aged 75 years.

1866. On May 5th Mr. William Froggatt, one of the stewards of the South Circuit, died, aged 58 years.

On May 15th, and several following days, a Bazaar was held in the Exchange Room, the proceeds being devoted to the reduction of the debt on Arkwright Street Chapel. About £750 was received.

Preachers: South Circuit (Halifax-place Chapel, &c.,) Charles Haydon, Peter C. Horton, Nathaniel Stevens; Daniel S. Tatham, supernumerary. Members 1071.

North Circuit (Wesley Chapel, &c.,) John H. Beech, William Ford, John Westlake, (Beeston); John Lewis (A), John H. Faull, (Beeston), supernumeraries. Members 1273.

Nathaniel Stevens entered the ministry in 1862. He is a man of a mild spirit, and quiet demeanour.

John H. Beech commenced in 1837. A man of sterling worth. He is also a preacher of remarkable ability.

William Ford began his ministry in 1840, and has never travelled less than three years in any circuit.

John Westlake came out in 1861, and is an earnest, useful preacher of the Gospel.

On September 7th, died Mr. William Bakes, a popular local preacher in the South Circuit, aged 44 years.

On October 8th, died Mr. Joseph Barnsdall Lomas. He held many offices in the society, and was specially distinguished for the manner in which he managed the financial affairs of Halifax-place Chapel during the lengthened period of his treasurership to the trustees.

On Oct. 22nd, died the Rev. John Lewis, a supernumerary minister in the North Circuit, in the 79th year of his age, and 53rd of his ministry. He preached twice at Ratcliffe on the day before his death, and seemed as well as usual; but he was attacked with cholera on Monday morning, and died in a few hours.

On October 17th, and following days, a Bazaar was held in the Exchange Room, Nottingham, the proceeds, which amounted to about £300, being devoted to the fund for building Wesleyan Day and Sunday Schools at the village of Beeston. The foundation stone of the proposed erection was laid on October 29th, by Thomas Bayley, Esq., of Lenton.

On November 4th, died Richard Shaw, of Ruddington, an old and respected local preacher.

1867. On May 10th, died Mr. George Urry, aged 74 years. He had been a Methodist in Nottingham for about half a century, and a generous supporter of Methodist Ministers.

Preachers appointed: Halifax-place Chapel, &c.; Peter C. Horton, John F. Moody, Nathaniel Stevens; Daniel S. Tatham, supernumerary. Members 1070.

Wesley Chapel, &c.; John H. Beech, William Ford, John Westlake, (Beeston); John H. Faull, (Beeston), supernumerary. Members 1131.

John F. Moody entered the ministry in 1844. He has considerable talents, and is popular as a preacher and lecturer.

On June 20th, died at Exeter, Mr. Charles Harrison Clarke, aged 77 years. For a long period he was a leading Wesleyan in Nottingham, in connection with Halifax-place society, and was universally esteemed for his benevolence.

On July 21st Wesley Chapel was re-opened, having been partially re-painted, newly fitted up with lighting apparatus, and variously altered and improved, at an expense of nearly £700. During the alterations, the congregation worshipped in the Exhibition building, Horse-fair Close.

1868. On July 23rd, the organ at Arkwright Street Chapel was opened. The Rev. Luke H. Wiseman, of London, preached on the occasion; and the opening services were continued on Sunday, August 2nd, by the Rev. Samuel Walker, of Bradford. The organ was built by Messrs. Lloyd and Dudgeon, of Nottingham.

Preachers: Halifax-place Chapel, &c.; John F. Moody, Robert S. Coe, John J. Twells; Daniel S. Tatham, supernumerary. Members 1136.

Wesley Chapel, &c.; John H. Beech, William Ford, Owen Davies, (Beeston); John H. Faull, (Beeston), supernumerary. Members 1163.

Robert S. Coe entered the ministry in 1858, John J. Twells in 1863, Owen Davies in 1857.

WESLEYAN MINISTERS WHO HAVE BEEN
STATIONED IN NOTTINGHAM.

No.	Entd. Minis- try.	When died or left.	NAME.	Years in Nottingham.			
1	1764	1811	Robert Costerdine	1776	1777		
2	1770	1810	Robert Swan	1776			
3	1772	1778	William Severn	1776			
4	1774	1789	Thomas Corbet	1777			
5	1775	1798	John Beanland	1777			
6	1767	1797	William Collins	1778	1779		
7	1768	1818	Samuel Bardsley	1778	1784		
8	1773	1803	William Percival	1778			
9	1778	1782	John Walker	1779			
10	1779	1780	George Wawne	1779			
11	1752	1785	John Hampson, sen.	1780	1781		
12	1776	1805	Joseph Pescod	1780			
13	1769	1783	David Evans	1780			
14	1771	1796	John Brettell	1781			
15	1776	1782	James Skinner	1781			
16	1769	1812	George Snowden	1782			
17	1765	1785	Joseph Pilmoor	1782			
18	1777	1828	William Myles	1783			
19	1777	1785	John Hampson, jun.	1783			
20	1771	1795	Charles Boon	1784	1785		
21	1782	1837	James Bogie	1785	1786	1803	1804
22	1769	1791	Jonathan Hern	1786	1787		
23	1786	1808	William Heath	1786			
24	1782	1790	Robert Scot	1787			
25	1786	1852	George Highfield	1787			
26	1777	1830	Joseph Taylor	1788	1789		
27	1754	1796	Thomas Hanby	1788	1795	1796	
28	1783	1798	Joseph Jerom	1788			
29	1775	1826	Thomas Vasey	1789			
30	1774	1801	John Moon	1789	1790		
31	1789	1824	Miles Martindale	1790			
32	1790	1813	Richard Elliott	1790			
33	1762	1801	Thomas Carlill	1791			

No.	Entd. Minis- try.	When died or left.	NAME.	Years in Nottingham.			
34	1784	1794	William Butterfield	1791			
35	1786	1822	John Beaumont	1791	1792		
36	1787	1826	Thomas Wood	1791			
37	1774	1797	William Thom	1792	1793		
38	1790	1797	Thomas Greaves	1792	1795		
39	1788	1830	John Furness	1792			
40	1776	1798	James Hall	1793			
41	1791	1839	James Buckley	1793			
42	1779	1830	Zachariah Yewdall	1794			
43	1780	1809	Thomas Longley	1794	1795		
44	1776	1797	Jaspar Robinson	1794			
45	1782	1819	Thomas Bartholomew	1796	1797		
46	1788	1839	George Lowe	1796	1797		
47	1785	1851	John Reynolds	1797	1798		
48	1786	1818	William Bramwell	1798	1799	1800	
49	1791	1839	Richard Pattison	1798	1810	1811	
50	1790	1835	John S. Pipe	1799	1800		
51	1794	1837	William B. Timperley	1799			
52	1790	1852	Isaac Lilly	1800			
53	1783	1817	Lawrence Kane	1801	1802		
54	1794	1815	Joseph Drake	1801	1802		
55	1799	1839	William E. Miller	1801	1802		
56	1789	1826	John Nelson	1803	1804	1805	
57	1791	1807	John Kingston	1803	1804		
58	1783	1829	Robert Johnson	1805	1806		
59	1798	1818	Edward Hare	1805			
60	1779	1821	George Button	1806	1807		
61	1796	1841	William Henshaw	1806	1807		
62	1794	1833	John Hudson	1807			
63	1788	1829	Robert Miller	1808	1809		
64	1792	1832	George Smith	1808	1809		
65	1794	1835	William Moulton	1808			
66	1804	1818	Lewis Andrews	1808	1809		
67	1791	1834	Cleland Kirkpatrick	1810	1811		
68	1802	1836	David McNicoll	1810	1811		
69	1790	1821	Samuel Taylor	1812	1813		
70	1797	1842	John Walmsley	1812	1813		
71	1809	1813	Thomas Livingston	1812			

No.	Entd. Minis- try.	When died or left.	NAME.	Years in Nottingham.		
72	1813	1820	John Dredge	1813		
73	1780	1827	Robert Hopkins	1814		
74	1799	1816	Edward Roberts	1814		
75	1799	1843	Philip Garrett	1815	1816	
76	1808	1866	Josiah Goodwin	1815	1816	
77	1811		Thomas H. Walker	1816	1817	
78	1793	1839	Jonathan Barker	1817		
79	1808	1851	Frederick Calder	1817		
80	1794	1821	John Brownell	1818	1819	
81	1802	1852	John Davis	1818		
82	1808	1836	Joseph Hollingworth	1818	1819	
83	1810	1860	William Croscombe	1819	1820	
84	1788	1858	John Hickling	1820	1821	1822
85	1802	1829	John Draper	1820	1821	
86	1814	1867	John Hannah	1821	1822	1823
87	1812	1854	Henry Ransom	1822	1823	1824
88	1788	1836	Thomas Kelk	1823	1824	
89	1805	1854	John Hanwell	1824	1825	1826
90	1790	1835	William Aver	1825	1826	1827
91	1816	1831	John Smith	1825	1826	1827
92	1825	1864	William Parker	1825		
93	1824	1838	Richard Treffry	1826		
94	1795	1842	Joseph Collier	1827		
95	1826	1858	William Tarr	1827		
96	1806	1831	Henry S. Hopwood	1828	1829	1830
97	1806	1862	James Heaton	1828	1829	1830
98	1807	1861	William Sleigh	1828	1829	
99	1813	1855	Joseph E. Beaumont	1828	1829	1830
100	1813	1863	Thomas Harris	1830	1831	1832
101	1803	1847	Robert Pilter	1831	1832	
102	1808	1849	Edward Batty	1831	1832	
103	1820		William H. Clarkson	1831	1832	
104	1811		William Lord	1833		
105	1812	1860	William Bacon	1833	1834	1835
106	1823		John Watson	1833	1834	1835
107	1825		William Hurt	1833	1834	1835
108	1826	1856	Daniel Chapman	1834		
109	1819	1852	Stephen Kay	1835	1836	1837

No.	Entd. Minis- try.	When died or left.	NAME.	Years in Nottingham.		
180	1807	1857	Joseph Cusworth	1836	1837	1838
181	1814	1861	James Methley	1836	1837	1838
182	1828	1862	Henry D. Lowe	1836	1837	1838
183	1834		Benjamin B. Waddy	1837		
184	1829		John C. Pengelly	1838	1839	1840
185	1836		Robert M. Willcox	1838	1839	1840
186	1793	1858	George Marsden	1839	1840	1841
187	1824	1848	Thomas Walker	1839	1840	1841
188	1833		Henry Richardson	1839	1840	
189	1812	1855	Thomas Eastwood	1841	1842	1843
120	1825	1866	William Wilson	1841	1842	1843
121	1836		Thomas Nightingale	1841	1842	1843
122	1832		Samuel Simpson	1842	1843	1844

NOTTINGHAM DIVIDED INTO TWO CIRCUITS.

MINISTERS WHO HAVE BEEN STATIONED IN HALIFAX-PLACE CIRCUIT.

1	1812	1855	Thomas Eastwood	1843		
2	1832		Samuel Simpson	1843	1844	
3	1813	1846	Thomas Hamer	1844	1845	-
4	1835		William Jackson	1845	1846	1847
5	1806		William Bird	1846	1847	1848
6	1832		John Lambert	1846	1847	1848
7	1831		Robert Maxwell	1848	1849	1850
8	1825		James Loutit	1849	1850	
9	1838		Samuel Walker	1849	1850	1851
10	1821	1866	William B. Stephenson	1851	1852	1853
11	1843		John Lyth	1851	1852	1853
12	1840		John Hay	1852	1853	1854
13	1812		John Partis Haswell	1854	1855	1856
14	1841		James Parkes	1854	1855	
15	1851		Robert N. Young	1855	1856	1857
16	1825	1868	Robert Thompson	1856	1857	1858
17	1835		Joseph Heaton	1857	1858	1859
18	1849		Francis W. Greeves	1858	1859	1860
19	1829		William Illingworth	1859	1860	1861
20	1846		John Walton	1860	1861	1862
21	1857		John Henshall	1861	1862	1863
22	1831		John E. Coulson	1862	1863	
23	1836		James Osborn	1863	1864	
24	1825		Charles Haydon	1864	1865	1866

No.	Entd. Minis- try.	When died or left.	NAME.	Years in Nottingham.			
25	1863		Stephen Forrest	1864			
26	1832		Peter C. Horton	1865	1866	1867	
27	1862		William Ludlow	1865			
28	1862		Nathaniel Stevens	1866	1867		
29	1844		John F. Moody	1867	1868	1869	
30	1858		Robert S. Coe	1868	1869	1870	
31	1863		John Jennings Twells	1868	1869	1870	

MINISTERS WHO HAVE BEEN STATIONED IN WESLEY CIRCUIT.

1	1825	1866	William Wilson	1843			
2	1836		Thomas Nightingale	1843			
3	1803	1851	Barnard Slater	1844	1845	1846	
4	1836		John Vine	1844	1845		
5	1819	1849	Samuel Dunn	1846	1847	1848	
6	1840		John Hearnshaw	1846	1847		
7	1831		William Fox	1847	1848	1849	
8	1825		James Loutit	1848			
9	1814		George Taylor	1849	1850	1851	
10	1833	1856	Robert M. MacBrair	1849			
11	1816	1851	Timothy C. Ingle	1850	1851		
12	1846		Samuel Coley	1850	1851	1852	
13	1849		Joshua Duffill	1850			
14	1827		James J. Topham	1852	1853	1854	
15	1827		George Roebuck	1853	1854		
16	1832		James Carr	1855	1856	1857	
17	1836		William Cattle	1855	1856		
18	1852		Thomas Natrass	1855			
19	1840		George Dickinson	1857	1858	1859	
20	1849		Joseph Posnett	1857	1858	1859	
21	1825		John Kirk	1858	1859	1860	
22	1842		John Eglinton	1860	1861	1862	
23	1852		John A. Armstrong	1860	1861	1862	
24	1825		Charles Haydon	1861	1862	1863	
25	1823		Richard Felvus	1863	1864	1865	
26	1852		Marshall Randles	1863	1864	1865	
27	1836		William R. Williams	1864			
28	1844		George Smith	1865			
29	1837		John H. Beech	1866	1867	1868	
30	1840		William Ford	1866	1867	1868	
31	1861		John Westlake	1866	1867		
32	1859		Owen Davies	1868			

NUMBER OF MEMBERS IN THE WESLEYAN METHODIST SOCIETY, NOTTINGHAM.

1776		1793	1180	1810	1400	1827	2774
1777	773	1794	960	1811	1420	1828	2950
1778	739	1795	1100	1812	1330	1829	3030
1779	780	1796	1078	1813	1330	1830	3150
1780	700	1797	1400	1814	1400	1831	3020
1781	767	1798	1100	1815	1359	1832	2981
1782	710	1799	1400	1816	1359	1833	2965
1783	573	1800	2200	1817	1400	1834	2940
1784	562	1801	2200	1818	1580	1835	2750
1785	596	1802	2500	1819	1580	1836	2724
1786	700	1803	2672	1820	1600	1837	2740
1787	800	1804	2566	1821	1650	1838	2882
1788	810	1805	2600	1822	1700	1832	3066
1789	840	1806	2550	1823	1830	1840	3132
1790	910	1807	2570	1824	1920	1841	3157.
1791	1000	1808	2150	1825	2060	1842	3089
1792	1140	1809	2000	1826	2250	1843	2976

NUMBER OF MEMBERS SINCE THE CIRCUIT WAS DIVIDED.

<i>Year.</i>	<i>Halifax Chapel Circuit.</i>	<i>Wesley Chapel Circuit.</i>	<i>Year.</i>	<i>Halifax Chapel Circuit.</i>	<i>Wesley Chapel Circuit.</i>
1843	1488	1488	1856	1044	944
1844	1512	1562	1857	1053	1031
1845	1461	1600	1858	1057	1133
1846	1437	1610	1859	1082	1220
1847	1510	1910	1860	1056	1275
1848	1550	2020	1861	1039	1339
1849	1560	1871	1862	1135	1407
1850	1336	1479	1863	1192	1405
1851	1072	1040	1864	1169	1356
1852	1001	951	1865	1123	1339
1853	1020	967	1866	1071	1273
1854	1038	952	1867	1070	1131
1855	1040	918	1868	1136	1163

TRUSTEES OF HALIFAX-PLACE CHAPEL.

George Urry, <i>dead</i>	Edward Smith
Thomas Dale, <i>dead</i>	William S. Astill
John Shelton, <i>dead</i>	William Froggatt, <i>dead</i>
William G. Hebb, <i>dead</i>	Robert Donnington
William Pyatt	Joseph Richards
William Howitt, <i>dead</i>	William Ellis
William Wain	Edward Pyatt, <i>dead</i>
Joseph B. Lomas, <i>dead</i>	Edward Hardy
Joseph Marriott	James M. Marshall, <i>dead</i>
Thomas Furley	Alpheus Hebb, <i>dead</i>
Richard Smith, <i>dead</i>	

NOTTINGHAM SOUTH CIRCUIT.

<i>When appointed.</i>	<i>Names of Circuit Stewards.</i>
Dec. 26 1843	William Gabriel Hebb, William Brown Carter.
„ 30 1844	William Gabriel Hebb, William Brown Carter.
„ 29 1845	William Gabriel Hebb, George Urry.
„ 28 1846	William Gabriel Hebb, George Urry.
„ 27 1847	George Urry, James Jerram.
„ 26 1848	George Urry, James Jerram.
„ 24 1849	James Jerram, Charles Harrison Clarke.
„ 23 1850	Charles Harrison Clarke, William Gabriel Hebb.
„ 22 1851	William Gabriel Hebb, George Urry.
„ 27 1852	William Gabriel Hebb, George Urry.
„ 26 1853	William Gabriel Hebb, George Urry.
„ 26 1854	William Gabriel Hebb, George Urry.
„ 24 1855	George Urry, Joseph Marriott.
„ 22 1856	George Urry, Joseph Marriott.
„ 28 1857	George Urry, Richard Smith.
„ 27 1858	George Urry, Richard Smith.
„ 26 1859	George Urry, Richard Smith.
„ 24 1860	George Urry, Richard Hall.
„ 30 1861	George Urry, Joseph Barnsdall Lomas.
„ 29 1862	Joseph Barnsdall Lomas, Joseph Marriott.
„ 21 1863	Joseph Barnsdall Lomas, Joseph Marriott.
„ 19 1864	William Froggatt, Thomas Furley.
„ 26 1865	William Froggatt, Thomas Furley.
Sept. 24 for	
Dec. 24 1866	Thomas Furley, Edward Hardy.
„ 26 1867	Edward Hardy, George Sheffield.

HALIFAX-PLACE CHAPEL.

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STEWARDS OF THE POOR.

1843	John Marriott, William Wain.
1844	John Marriott, William Hopkinson.
1845	William Hopkinson, Joseph Marriott.
1846	Joseph Marriott, William Wain.
1847	William Wain, James Rogers.
1848	James Rogers, Richard Smith.
1849	Richard Smith, John Hithersay.
1850	Richard Smith, William Parker.
1851	William Parker, Thomas Baines.
1852	William Parker, Thomas Baines.
1853	Thomas Baines, James Rogers.
1854	James Rogers, Edward Smith.
1855	James Rogers, Thomas Furley.
1856	Thomas Furley, Edward Pyatt.
1857	Thomas Furley, Edward Pyatt.
1858	Edward Pyatt, Joseph Richards.
1859	Joseph Richards, Robert Donington.
1860	Joseph Richards, Robert Donington.
1861	Joseph Richards, Robert Donington.
1862	James Naish Oldham, James Matthews Marshall.
1863	James Naish Oldham, James Matthews Marshall.
1864	George Sheffield, Thomas Clay Bonser.
1865	Thomas Clay Bonser, Joseph Lomas.
1866	Joseph Lomas, Henry Milward Baines.
1867	Henry Milward Baines, Smith Bryan.
1868	Smith Bryan, John Mackley.

NOTTINGHAM SOUTH.

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LIST OF QUARTER DAYS SINCE THE
FORMATION OF CIRCUIT.

<i>Years.</i>	<i>Days on which Quarterly Meetings have been held.</i>			
1843			Sept. 25	Dec. 26
1844	March 25	June 24	" 30	" 30
1845	" 24	" 23	" 29	" 29
1846	" 30	" 29	" 28	" 28
1847	" 28	" 28	" 27	" 27

1848	March	27	June	26	Sept.	25	Dec.	26
1849	"	26	"	25	"	24	"	24
1850	"	25	"	24	"	23	"	23
1851	"	24	"	23	"	22	"	22
1852	"	29	"	28	"	27	"	27
1853	"	28	"	27	"	26	"	26
1854	"	27	"	26	"	25	"	26
1855	"	26	"	25	"	24	"	24
1856	"	24	"	23	"	22	"	22
1857	"	32	"	29	"	28	"	28
1858	"	29	"	28	"	27	"	27
1859	"	28	"	27	"	26	"	26
1860	"	26	"	25	"	24	"	24
1861	"	25	"	24	"	30	"	30
1862	"	24	"	23	"	29	"	29
1863	"	30	"	29	"	28	"	28
1864	"	28	"	27	"	26	"	29
1865	"	27	"	26	"	25	"	26
1866	"	26	"	25	"	24	"	24
1867	"	25	"	24	"	23	"	26
1868	"	23	"	29	"	28	"	"

HALIFAX-PLACE CIRCUIT.

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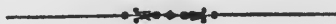
LOCAL PREACHERS.

<i>When admitted on FULL Plan.</i>	<i>Name.</i>	<i>Residence.</i>	<i>Remarks.</i>
1790	Thomas Tatham	Middle Pavement	died, March 31, 1846.
1800	William Brettle	Carlton	died, May 11, 1847.
1804	William Roulstone	Ratcliffe	died, July 5, 1858.
1808	Thomas Holland	Gotham	died, May 11, 1853.
1811	John Barks	Gotham	died, July 24th, 1850.
1812	William G. Hebb	Castle terrace	died, August 15, 1865.
1817	John Shelton	Meadow street	declined serving South Circuit, March, 1856.
1817	John Marriott	Ratcliffe	died, Nov. 28, 1865.
1817	Frederick Elliott	Stoney street	went to America, Sep., 1848.
1826	Thomas Garner	New Sneinton	died, Dec. 10, 1846.
1826	Thomas Perrons	Walker street	removed to North Circuit, March, 1856.

<i>When admitted on FULL Plan.</i>	<i>Name</i>	<i>Residence.</i>	<i>Remarks.</i>
Dec. 1827	William B. Carter	Hounds' gate	
" 1827	Samuel Simmons	Collin street	resigned, Jan., 1855.
" 1827	Thomas Harwood	William street	removed to Torquay, May, 8, 1861.
" 1827	William Simpson	Arnold	died, October 20, 1858.
" 1828	Richard Shaw	Ruddington	died, Nov. 4, 1866.
" 1830	Isaac Morley	New Basford	removed to North Circuit, June, 1851.
Mar. 1834	David Pearcey	New Basford	died in 1851.
June 1834	William Lowater	Fisher gate	went to Australia, Dec., 1854.
Mar. 1835	Elias Brettle	Sherwood hill	went as a missionary, March, 1848.
Dec. 1839	John Bugby	Carrington	removed to Derby, June, 1848.
Mar. 1840	Joseph Raynes	Plumtree place	died, Sep. 14, 1847.
Sep. 1840	Edward Osborne	Carrington	removed to North Circuit, December, 1847.
" 1840	Thomas Ward	Hockley	removed to Derby, Nov. 1858.
Mar. 1841	Elisha Smith	Carrington	removed, June, 1847.
" 1841	John Brewster	Ratcliffe	removed to Melton, Dec. 1844. Afterwards went as missionary to New- foundland.
Sep. 1841	Joseph Raynes, jun.	Long row	resigned, Dec. 1853.
Mar. 1842	Samuel Rawson	Stoney street	discontinued, Mar., 1850.
Sep. 1842	William Husbands	Birch row	removed, June, 1846.
Dec. 1842	Samuel Marsh	Ratcliffe	discontinued, Sep., 1850.
June 1843	Robert Tomlinson	Hollow stone	died, April 18, 1861.
Sep. 1843	W. Tunley	Company's wharf	removed to Burton-on- Trent, Dec. 1844.
June 1844	John Turner	Leen side	removed, June, 1845.
" 1844	J. Maltby	Gotham	removed, Mar., 1847.
" 1845	J. Kitchen	Trent road	removed, Dec., 1846.
Sep. 1845	James Kirk	March street	discontinued, Mar., 1850.
Dec. 1845	Francis Ruddle	Goose gate	resigned, Dec., 1849.
June 1826	W. Kelham	Chesterfield street	removed, Dec., 1846.
Sep. 1846	Augustine Taylor	Carlton field	resigned, Nov., 1868.
June 1847	John Winterbotham	York street	went to Nova Scotia, October, 1856.
" 1847	Charles Darker	Ruddington	
" 1847	Job Clay	Brewhouse yard	removed to Derby, Dec., 1847.
Dec. 1847	Thomas Lawrence	Orchard street	resigned, March, 1862.
" 1847	John Deabill	Carlton	died, Sep. 27. 1852.
Mar. 1848	James Pugh	Ruddington	went to live in Norfolk, March, 1850.

<i>When admitted on FULL Plan.</i>	<i>Name.</i>	<i>Residence.</i>	<i>Remarks.</i>
Mar. 1848	James M. Marshall	Mansfield road	resigned, June, 1848.
June 1848	Charles Nicholson	Greyfriar's gate	discontinued, Sep., 1850.
Sep. 1848	Edward Hardy	Hockley	
Dec. 1848	Henry Kirk	Carrington street	removed to Reeth, June, 1854.
„ 1849	George H. Harwood	William street	died, April 4, 1869.
June 1850	Elisha Lineker	St. James' street	resigned, August, 1851.
„ 1850	Isaiah Bartram	Mount street	resigned, Dec., 1857.
Mar. 1851	Thomas Catton	Newcastle street	
„ 1851	John Sharp	Gotham	
Dec. 1851	William Bavin	St. Peter's square	removed to Lincoln, June, 1855.
„ 1851	William Beresford	Sneinton	removed to Manchester, June 29, 1863.
Mar. 1852	Richard Hall	Park	
„ 1852	James White	South parade	removed to London, Jan., 1855.
„ 1852	Samuel Henson	Ruddington	
„ 1852	John Cripwell	Ruddington	removed to Quorndon, March, 1860.
Dec. 1852	John Holmes	Ruddington	removed to Whissendine, March, 1855.
„ 1859	William Scottorn	Cotgrave	
„ 1852	William A. Harwood	Talbot street	died, April 16, 1854.
Oct. 1853	Anthony Lesson	Exchange	
June 1854	John Brumby	Carlton	resigned, April, 1855.
Mar. 1855	John M. Fidler	Lister gate	removed to London, Nov., 1859.
Sep. 1856	Elijah Poynton	New Basford	discontinued, Mar., 1863.
„ 1856	George Start	Sneinton	removed to Long Eaton, December, 1863.
Jan. 1857	Samuel Lowater	Mansfield road	resigned, June, 1858.
Mar. 1857	Ellis Chambers	Long row	discontinued, Feb., 1859.
Dec. 1857	John T. Harwood	Wesley cottage	entered ministry, Sep. 1859.
Sep. 1858	William Smith	Bradmore	
Feb. 1859	John Hibberd	Sherwood street	removed to Stone, Jan., 1861.
June 1859	William Bakes	Parliament street	died, Sep. 7, 1866.
Sep. 1860	George Gregg	Goose gate	
Dec. 1860	William Price	Nottingham	resigned, March, 1861.
Mar. 1861	Henry M. Ratcliffe	Hockley	removed to Southwell, June, 1861.
„ 1861	Richard Brown	Great Freeman st.	
„ 1861	James Buxton	Ruddington	
June 1861	John Widnall	Coppice	removed to Chesterfield, February 11, 1862.

<i>When admitted on FULL Plan.</i>	<i>Name.</i>	<i>Residence.</i>	<i>Remarks.</i>
June 1862	Thomas H. Lomas	George street	entered ministry, Sep., 1864.
Sep. 1862	William Crampton	Cotgrave	
Dec. 1862	John Dodson Fenn	Major street	
June 1863	John Joyce	Gotham	
Sep. 1863	Thomas E. Mason	Pelham street	
Mar. 1864	Samuel Cross	Raleigh street	resigned, January, 1866.
" 1864	John Whitworth	Broad marsh	
Sep. 1864	Joseph Slack	Lower Eldon st.	
Mar. 1865	Henry Ward	Arkwright street	
" 1865	Charles Hibberd	Queen's walk	resigned, Mar. 26, 1866.
" 1865	Charles Talbot	Talbot street	resigned, Dec. 24, 1866.
June 1865	John Shipstone	New Basford	went to Institution, Richmond, Sep., 1865.
Sep. 1865	James Shipstone	New Basford	
" 1865	Henry Stevenson	25. Pelham street	removed to Derby, Jan. 1866.
Mar. 1866	George Handley	Hockley	
June 1866	Edward Everett	Park valley	
" 1866	Robert A. Hall	Goldsmith street	
Sep. 1866	George Ingman	Cromford street	went to Institution, Headingley, Sep., 1868.
" 1867	William Hames	Cotgrave	
Dec. 1867	Thomas Attewell	Bradmore	
Mar. 1868	William Dutton	Ruddington	removed to Bedford, Oct., 1868.



**END
OF
TITLE**

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Davies, Thomas

**Memorials of
the Irwell
Street Wesleyan
Chapel**

**Manchester:
James F.
Wilkinson**

1876

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MEMORIALS

OF THE

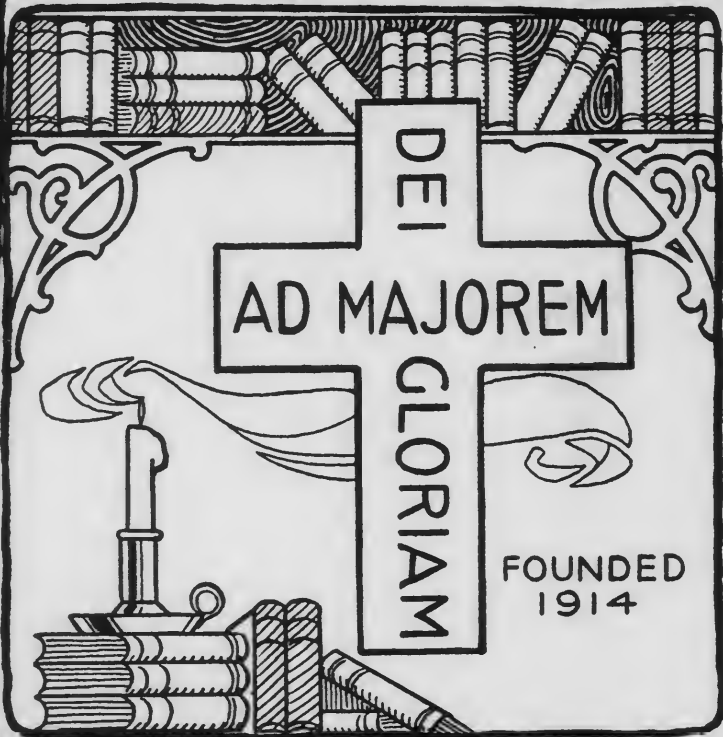
IRWELL STREET

Methodist Chapel and Schools,

SALFORD,

DURING THE PAST FIFTY YEARS.

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MEMORIALS

OF THE

IRWELL STREET

Wesleyan Chapel and Schools,

SALFORD,

DURING THE PAST FIFTY YEARS.

BY

ALDERMAN DAVIES.

MANCHESTER:

JAMES F. WILKINSON, PRINTER 32 AND 34, OXFORD STREET; AND
GUTTENBERG WORKS, PENDLETON.


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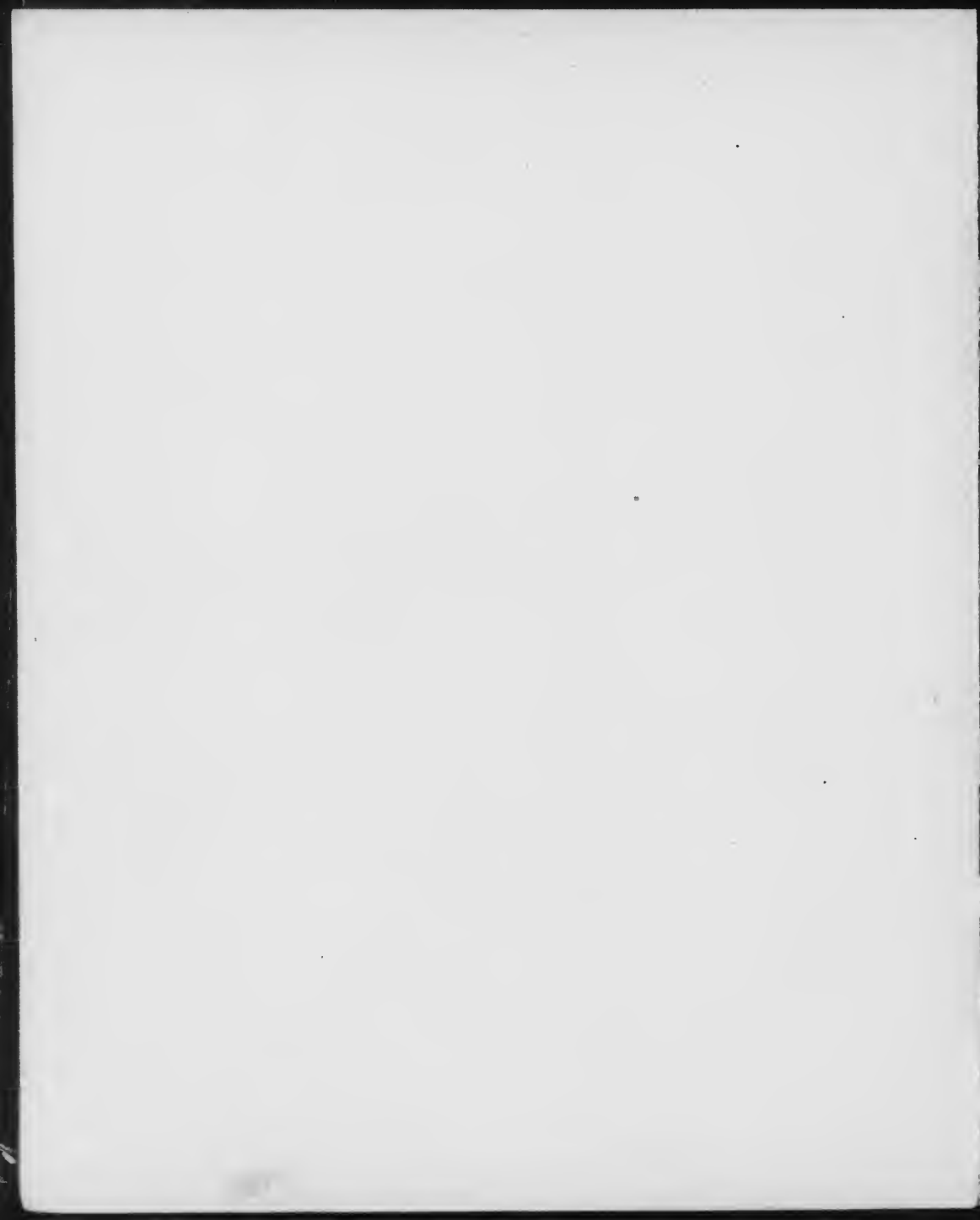
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P R E F A C E .

E would not let pass into oblivion the records of any well-ordered, benevolent Institution, which may have for half a century done good work—quietly it may be, but earnestly, with high purpose, and with a fair and satisfactory measure of success. Such work, we believe, has been done at the IRWELL STREET CHAPEL AND SCHOOLS by Christian people, who, obeying the commands of the Saviour, have, under much discouragement, done what they could. This has been accomplished in the spirit of sacrifice—for the furtherance of the Gospel, and for the good of young and old. Our desire in writing this “Memorial” is to snatch from oblivion some few particulars and events of the past in connection with the history of the Chapel and Schools, that those following may find encouragement to persevere in this “work of faith and labour of love.” Our life is not “a dream and a forgetting.” It is a great reality, and it is wise and salutary in all to keep up memories of the past, and to remember the way they have been led during their life’s journey. “To abstract the mind from all local emotion would be impossible if it were endeavoured, and would be foolish if it were possible ; whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of human beings.”

*The entire Proceeds of this little Work will be given to the
Restoration Fund of the Chapel.*





MEMORIALS
OF THE
Irwell Street Wesleyan Chapel and Schools,
SALFORD.

"What is Methodism? What does this new word mean? Is it not a new religion? This is a very common, nay, almost an universal supposition; but nothing can be more remote from the truth. It is a mistake all over. Methodism, so called, is the old religion, the religion of the Bible, the religion of the Primitive Church, the religion of the Church of England. This old religion is no other than the love of God and all mankind."—Rev. JOHN WESLEY.

CHAPTER I.



HE history of this place of worship, and the progress of the Church connected with it, cannot well be separated from the history of Wesleyan Methodism in Salford and Manchester. This Church, like a true branch of the tree of life, has had a vitality and a force that show no abating, and has borne fruit in such abundance as to prove its divine origin. From the time that Wesley began his apostolic career not more than 150 years have elapsed, and yet in this short period in the life of a Christian Church it has

established itself in this country, and in most of the nations of the earth, carrying the Gospel of the grace of God wherever it has found an open door. It has been described "as Christianity in earnest," and well it deserves the name, as it was the means of rousing a slumbering Church into a new life, and in helping to spread vital godliness throughout these lands.

This Church, though called Wesleyan Methodism, and but of yesterday, is as truly from heaven as the first Christian Church meeting in the upper room in Jerusalem. The Dayspring from on high which has visited us was the same which threw its glory over apostolic times. We hold to the teaching of no man or Church, we go back to Pentecost and Calvary—we hold fast to "the faith once delivered to the saints," and are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." So mightily has the word of life through this instrumentality prevailed, that now this Church can rank with the greatest of the Protestant Churches in numbers, in influence, and in devoted and successful effort. We say with adoring gratitude, "What hath God wrought !"

Wesley's first visit to Manchester and Salford was in 1733. He was then a young clergyman, full of zeal in his holy calling, and, like his Master, going about doing good. On the Sunday of his visit he preached in the morning at the Cathedral, in the afternoon at the Trinity Church, Salford,

and at St. Anne's in the evening. On his next visit to Manchester, in 1747, he came again to Salford. In his journal he says: "I had no thought of preaching here till I was informed John Nelson had given public notice that I should preach at one o'clock. I was now in a great strait. Their house would not contain a tenth part of the people, and how the unbroken spirits of a large town would endure preaching in the streets I knew not. Besides that, having rode a swift trot for several hours, and in so sultry a day, I was both faint and weary. But after considering that I was not going a warfare at my own cost, I walked straight to Salford Cross. A numberless crowd of people partly ran before and partly followed after me. I thought it best not to sing, but, looking round, asked abruptly, 'Why do you look as if you had never seen me before? many of you have seen me in the neighbouring Church both preaching and administering the sacrament?' I then began, 'Seek ye the Lord while He may be found, call upon Him while He is near.' None interrupted at all, or made any disturbance, till, as I was drawing to a conclusion, a big man thrust in with three or four more, and bid them bring out the engine. Our friends desired me to remove into a yard just by, which I did, and concluded in peace." At the beginning of this century the old Salford Cross was still standing, and near it was the building where the fire engine was kept. There was a tradition that the engine was brought out and got ready for

working; but some women present, indignant at the treatment of the minister, seized the engine, and turning the water upon the disorderly ones, gave them a drenching. This second visit of Wesley was just two years after the great rebellion, when Charles Stuart led his army through Salford into Manchester, and fixed his head quarters in Market Street Lane. In 1750 the first Wesleyan Chapel was opened in Birchen Lane. There had previously been a preaching place near the old Blackfriars Bridge. The house where the first Methodists worshipped was on the north side of the bridge, at the bottom of a large yard—known at that time as the Rose and Crown yard. An inmate of this house has recorded: "The garret was generally well filled when there was preaching, and my mother has often said that she was many times afraid of the floor falling through, for one of the main beams was very much cracked. Mr. Hopper and others used to preach in it. My father left the house in 1760. Some time about 1805 it was taken down, together with the other houses, and a number of warehouses, which go by the name of Bate-man's Buildings, were erected in their stead." It was not until 1780 that Oldham Street Chapel was opened; after this the progress of chapel building was rapid. Gravel Lane Chapel was opened in 1790. Salford at this time had only one other place of worship, and that was the Trinity Church. In this year the number of houses in the town

was 1,260, and taking the average of five persons to each house, would give a population of 6,300. The present population of Salford, leaving out Broughton and Pendleton, will be at least 100,000.

In the same year that Oldham Street Chapel was opened, namely, 1780, Raikes, of blessed memory, opened the first Sunday School in Gloucester. These institutions were established in Manchester four years later. The civil authorities were the first to take action in the matter, and they issued an address calling a meeting of the inhabitants, to consider and decide upon their adoption. This meeting, called by Thomas Johnson, boroughreeve, and John Kearsley and Henry Norris, constables, was held at the Bull's Head. The address was dated August 10th, 1784, and in the September following the public meeting was held. The success of these schools in Leeds and other places had been so manifest that they were taken up by the public in Manchester with great spirit. All thoughtful and religious people felt that some such institution was imperatively required, as in consequence of the impetus given to the cotton manufacture, large numbers of boys and girls were brought from all parts of the country and apprenticed to the trade. These young people, removed from the care of parents and friends, were growing up neglected, and in ignorance and vice. The Sunday School at once became a refuge and a home. Here they soon found

in their Christian teachers that kindness and sympathy they yearned for ; here, at least, they could get elementary education, and be taken by the hand by real friends, who instructed them in the Christian faith, and in the practice of true Godliness.

Aston, who wrote a History of Manchester, notices in woeful doggrel the establishment of these schools as follows :

“ The poor saw the value, the worth of the treasure,
And made school their duty, their pride, and their pleasure ;
Every year was seen added to the number attending,
Till at last twenty thousand young souls are appending
To the various appointments of Sabbath-day schools,
And weekly submit to their forms and their rules.”

Wesley, with his usual sagacity, saw the value of such schools, and observed with much satisfaction their rapid growth. Writing, in 1784, to the Rev. C. Atmore, he says : “ Dear Charles,—I am glad you have set up Sunday Schools at Newcastle. This is one of the best institutions which have been seen in Europe for some centuries, and will do more and more good provided the teachers and inspectors do their duty. Nothing can prevent the success of this blessed work but the neglect of the instruments. Therefore be sure to watch them with all care, that they may not grow weary in well doing. Peace be with you all.—JOHN WESLEY.”

In Mr. Wesley's journal there is this record, written when he was in his 82nd year :—

"1786. Sunday 18th.—I preached morning and evening in Bingley Church. Before service I stepped into the Sunday School which contains 240 children, taught every Sunday by four masters and the curate. So many children are restrained from open sin, and taught a little good manners at least, as well as to read the Bible. I find these schools springing up everywhere I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians."

Lancashire, foremost in many things, is disposed to contest the palm with Gloucester for the honour of originating the Sunday School. In an article in the "Methodist Magazine," of some years back, the writer claims for Little Hulton, near Bolton, the merit of being the first in the field, and tells us: "That there was at Little Hulton a man named James Hey, or as he was called by his neighbours Jammy o' th' Hey, who obtained his living by winding bobbins for weavers. In the year 1775, he gathered together a number of the boys who worked at the same place as assistants to the weavers, and called 'draw' boys, that he might teach them to read—in those days no mean accomplishment. Very soon, seeing what was going on, the girls applied to old Jammy to be taught also. They took their lessons from him while busy at his wheel, for which they paid him at the rate of 1½d. per week. At this time there was no church

or place of worship in the village, or anywhere near, and as the thirst for knowledge increased among the young folk they urged and entreated old Jammy to let them come to him on Sunday. To this he at last consented, and was accommodated by a neighbour with a large front room in his cottage, and so the first Sunday School began. The scholars increasing in numbers, old Jammy was obliged to establish something like rule and order, and fixed the times for assembling in the morning and afternoon. As but few clocks were in the cottages, and there being no bells to chime the time, old Jammy gave the signal for coming together by making as loud a noise as he could with a pestle and mortar. Not far away from the village lived a worthy gentleman, Mr. Adam Crompton, who was an extensive paper manufacturer. Having a number of parish apprentices in his employ, who lived with him in his house, he was in the habit of taking them with him to the Parish Church, at Bolton, four miles off. On returning from church one day he heard the strange clatter of the school bell, and inquiring what it meant, old Jammy was obliged to appear and answer for his doings. He did so with fear and trembling, as, to use his own words, he was not quite sure that he had done 'reet or wrang,' but he could not help it, as the lads and lasses would have schooling. Mr. Crompton smiled on the undertaking, and at once gave it his countenance and support. Suitable books and assistants were

provided, and the school soon became a flourishing one under Christian oversight and care. Other schools followed, and the district of Bolton, and all Lancashire, indeed, has become famous for the number and high character of its Sunday Schools."





CHAPTER II.

“The only ground on which we stand
Is Christ and His most precious blood ;
The only aim of all our band
Is Christ, our highest, only good ;
The only rule we understand
Is His own living, mighty Word.”



WITH the prefatory remarks of the preceding chapter, we now come to the origin and history of the Irwell Street Wesleyan Chapel and Schools, and note the progress of the Church established here. The mother Church of Wesleyanism, in Salford, was connected with the Gravel Lane Chapel, and worshipped within its walls. This chapel received its consecration, when opened, in 1790, by the Rev. Samuel Bradburn, a famous minister, and one of the most eloquent men of his day. It is very plain in its exterior, and equally plain within, but for 86 years it has been a true sanctuary for earnest, faithful souls; and to very many it is fragrant with sacred associations, and precious memories of the past. There being a living power in this Methodism as it was called, or this “Christianity in earnest” as it really was, it spread

itself in the district around, and in 1814 the Brunswick Chapel, in Pendleton, was built and dedicated for public worship, and became the home for the Church already gathered together near at hand. This Chapel has been enlarged twice, and is still, as in times past, a centre of light and blessing to its surrounding population. Other chapels and schools were erected in the country parts adjacent, but soon the necessity for another town chapel became apparent. The Gravel Lane, or parent Chapel had become too strait—it was enlarged to nearly double its original dimensions, but was still insufficient to accommodate the members of society and congregation meeting within its walls. Our fathers with Christian zeal, and with a large faith, after much thought and deliberation, resolved upon building a new chapel in Irwell Street. The men who devised and carried out this noble enterprise were not rich, as we count people rich in these days, but plain, earnest, God-fearing men, who did what they considered right to be done as unto God—in the spirit of sacrifice, and with all their might. Their first step was to purchase land, sufficient not only for a chapel, but for a minister's house, and graveyard also. The plot was bought of the trustees of the Duke of Bridgewater, containing 4,553 square yards, at an annual chief rent of £151. 15s. 4d. In the summer of 1825 the foundation stone was laid, with the usual ceremonies, by the Rev. Robert Newton, who in this early day in his minis-

terial career had attained much eminence as a minister and a public speaker. He was this year President of the Wesleyan Conference and stationed in the Salford, or, as it was officially styled, the second Manchester Circuit. In the year following, on Friday, October 13th, 1826, the Chapel was opened, and by solemn dedication set apart for public worship. The minister on this occasion was the Rev. Richard Watson, President of the Conference. Large numbers of our people attended. After service the company assembled in the schoolroom underneath, where a cold collation was prepared. The day was made a thanksgiving day, and one of much rejoicing. On the Sunday following, October 15th, the services were continued, the President preaching in the morning, and the Rev. Peter Mc.Owen in the evening, at Gravel Lane Chapel ; and at Irwell Street, the Rev. Theophilus Lessey, the Rev. John Mc.Owen, and the Rev. Robert Newton. Many who were present at these services carried the holy influence of them into the after years of their life, and at times would talk of them with deepest interest. The glory of God filled the house. The collections altogether amounted to £420. The Chapel was not built for architectural display, but was nevertheless a handsome and commodious one, well adapted for both seeing and hearing in. It was made capable of containing 1,050 persons, with room on either side of the orchestra for rather more than 200 scholars. The entire

cost of the Chapel, Minister's house, and Organ was over £7,000. The Ministers in the Circuit this year were the Revs. Isaac Turton, Superintendent ; Alexander Bell, and John McLean. The laymen who stood in the foremost ranks in these days, in connection with the three town Chapels, were George Barlow, John Jones, James Mouncey, John Statham, William Hill, James Duke, James Wilde, Thomas Davies, John Derbyshire, John Downes, and William Haworth.

The circuit took the name of the Irwell Street Circuit from the time of the opening of the Chapel, and comprised Salford, Pendleton, Broughton, Worsley, Swinton, Walkden, Boothstown, Irlams, and Pendlebury. In all these places there were chapels and schools with all accessories needed, and a good work of Christian evangelisation was carried on. In 1860, it was found that the time had come for a division of the Circuit—or in Church phrase—of the diocese. There was no need of an Act of Parliament to accomplish this. In the judgment of ministers and people it was clear that, for the better and more successful working of our system, and the more careful cultivation of the ground, there should be a division of the Circuit—that is, making two circuits out of the one, now felt to be too large. Gravel Lane was made the head of the new Circuit, taking part of Salford, with all Broughton and the country adjacent in that direction—while Irwell Street comprised Pendleton with all

the country places hitherto held. A second division took place last year, 1875, when Regent Road gave its name to a new circuit. Only a few years before a beautiful chapel had been erected here, which had become the centre of a new and prosperous mission. This new Circuit comprises the Regent Road district, with a small portion of Pendleton, with Worsley, Walkden, and Boothstown. In these divisions no account is taken of vested interests, or individual prejudices, or privileges; but the only question considered is, can true religion be better spread?—can the people be reached and benefited?—can we more adequately overtake the ever-extending growth of the population by concentrated effort rather than by efforts more diffused? Already two more chapels and schools are in hand for the Regent Road Circuit, and there is a similar project for the Irwell Street Circuit.

Our fathers, in building the Irwell Street Chapel gave largely according to their means, though the times were very bad, but they left it burdened with a heavy debt. Excellent as they were in very many things, they were not good financiers, and the debt continued to grow, until in 1840 it had increased to £9,329. The interest of this amount, with chief rent, was beyond all management, and an attempt was made to reduce the debt. The Chapel Building Committee of the Connexion gave £1,000, and the trustees raised £1,500 for this object, but no substantial

benefit came from this effort, and in six years the debt had increased to over £8,000. It seemed a life or death question, but it was now met with the energy our people can put forth when the occasion demands it. This year, 1846, the Rev. Robert Newton—now Dr. Newton—was again appointed to the Circuit, and seeing the work before him, says, in writing to Mrs. Newton and informing her of his going to Salford, “I greatly fear that nothing can be done at present for the pecuniary relief of the Salford Chapel. It is a terrible case. I hope, however, that our going there may be of the Lord. Let us often pray that our appointment there may be a special blessing to us, and to the people. I cannot have many more stations. May I work while it is day.” The Rev. W. B. Stephenson, who was Mr. Newton’s colleague, writes as follows, describing their work in raising subscriptions for this great endeavour : “The Trustees and friends, aided by the grant of £1,500 from the Chapel Relief Fund, raised no less than £6,300. Dr. Newton set apart an entire week for the purpose of calling upon families and individuals to assist in this good work ; the only week in his ministerial life, as he confessed, in which he freed himself from all pulpit engagements that he might solicit contributions for such an object. Never can I forget that week. We were pledged to raise £1,000, and every day we began our work soon after six o’clock in the morning and finished our work at noon on the Saturday,

having received the sum of £1,300." This brought the debt down to £1,850. A new Trust was formed, which, with vigour, began to manage the estate with the firm purpose of clearing off this and all other encumbrances. Of their success we shall hereafter speak.

We pause here for a moment to pay the tribute of our affectionate regard to the memory of Dr. Newton—a man greatly beloved and revered in the whole Methodist Church throughout the world, and to whom all at Irwell Street owe so much. He was of the true nobility, and the perfect Christian gentleman. His heart was a wellspring of benignity ; and he was withal a faithful, devoted, laborious Minister of Christ's Gospel. We revere his memory. He died in 1854, in the seventy-fourth year of his age, and the fifty-fifth of his memorable ministry. He has

“Gone to his Saviour's breast,
Star of the Church, how bright thy setting here !
What then the glory, when at His right hand
Thou shalt appear !”

During the fifty years of the history of the Chapel it has seen many changes. Not more than two persons remain in connection with it, who as children were taken there by their parents, at its first opening, and have remained ever since. In the early years of the Chapel, green fields were near at hand, and the Crescent and the country a little beyond were occupied by the homes of the

gentry. With the progress of the population and of trade the gentry have gone further away, and for the last thirty years there has been a steady migration of the well-to-do people who worshipped at Irwell Street, to the more desirable localities, and purer air of Higher Broughton, and places more remote. Still there has remained a large population within reach; and the places of those who have gone away, have in great part been continuously filled up, and now the congregation is on the whole a satisfactory one, and on the increase. We might here make honourable mention of many who, in connection with the Chapel, have witnessed a good confession—helping on all its interests—and who, having served their generation according to the will of God, now rest in peace. Their record is on high, and we cannot here do more than thus refer to them. They are gone,

“Leaving no memorial,

But a world made better by their lives.”

A notable event, in connection with the Chapel, may be recorded here. On the election of Alderman Davies to the Mayoralty, in 1868, he invited the Members of the Council of the Borough to accompany him to his own place of worship—the Irwell Street Wesleyan Chapel—on the Sunday following. The invitation was accepted by nearly all the Council. They met at the Town Hall on the Sunday morning, and then forming in procession, accompanied by several gentlemen of consideration, and attended by the officials,

the police force, and the fire brigade, they proceeded to the Chapel. The congregation gathered here filled the Chapel to its utmost limits. The service was conducted by the Rev. Samuel Romilly Hall, Superintendent of the Circuit, and that year President of the Conference. His discourse was founded on the 11th and 12th verses of the second chapter of the Epistle to Titus: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." At the close of the service a collection was made in behalf of the Salford Dispensary, amounting to £47. In November of the year following, on the election of Alderman Davies a second time to the Mayoralty, the Council again accompanied him to the Chapel, with the same state as on the previous occasion. The Rev. G. B. Mellor, in that year Superintendent, was the officiating Minister, and preached from the Book of Proverbs: "Righteousness exalteth a nation, but sin is a reproach to any people." The collection for the Dispensary amounted to £51. 18s. od.

Coming down to the year 1871, we find an agitation growing very strong among some of the earnest spirits of the congregation with reference to the large, oppressive chief rent of £154. 18s. 4d., which had annually to be paid. The borrowed money which formed the debt of £1,850, which the new Trust had taken from their

predecessors, had been all paid off long since, and now it was determined that, since the chief rent could not be purchased, sufficient money should be raised, which invested, would meet the annual ground charge. Encouraged to proceed in this direction, a more extended scheme was opened out by some of the school officials, and this was to join to the Chapel scheme one that would compass extensive school buildings, and thus meet a demand and necessity, which had been felt for years, but the opportune moment had never yet come. Such an undertaking as this, which would require from £5,000 to £6,000, quite took away the breath of timid souls, but there were others of more enthusiasm and daring, who ventured

“ To laugh at impossibilities,
And cry, ‘ it shall be done.’ ”

The strong, earnest feeling spread to all the members of the Society and the congregation, even the poorest among them joining with their sympathy and their help. Several meetings were held to discuss the best means of carrying out the large undertaking. After due authorisation, our friends at Irwell Street and those who had at any time been joined to the Chapel, were appealed to, and the response was a very noble and liberal one. The Schools, embracing teachers and scholars, began operations to raise of the money required, £1,000. The ladies of the congregation, always ready for every good work, engaged to get up a Bazaar, which they

hoped would realise from £700 to £800. This was taken up with so much spirit that its success became a matter of certainty. A circular, appealing for help, to friends far and near, and signed by the Rev. G. B. Mellor, Minister; Alderman Davies, Treasurer; and Caroline Atkinson, and Annie M. Davies, Secretaries, was cheerfully responded to.

At the Town Hall, on June 21st, in this year, 1871, the Bazaar was opened with some ceremony by Richard Haworth, Esq. The report of the opening service, as given by the Salford newspaper, is as follows: "A Grand Bazaar for the sale of useful and fancy articles, in aid of the funds for the erection of Irwell Street New Wesleyan Sunday and Day Schools, was opened last Wednesday morning. Bazaars in this part of the country appear to have become amazingly popular. The Members of the Irwell Street Wesleyan Chapel have long sought to provide superior and more healthy school accommodation, and day schools in addition for the populous neighbourhood in which they at present labour. The Irwell Street body have worshipped in the Irwell Street Chapel nigh upon fifty years, their young people meeting in the Sunday School underneath. The object so praiseworthy is likely to be crowned with abundant success, as the Bazaar promises to realise much more than the most sanguine had dared to expect. This was forcibly shown at the opening ceremony on Wednesday morning, and it was pleasing to notice the look of satisfac-

tion—and, if you like, pride—that beamed in the face of every lady and gentleman present.” A description of the gay scene follows, with the setting out of the stalls: “The effects produced by the artistic decorations—now everything was beautiful in its harmony and colouring, producing a charming picture—the room and entrances displaying a large collection of luxuriant hothouse and greenhouse plants which added much to the picturesqueness of the scene. Of course, as on all occasions of this kind, the ladies who presided were all fair and charming, and not a few of them captivating. The Bazaar was opened by the Rev. G. B. Mellor who gave out the hymn beginning—

“O render thanks to God above,
The fountain of eternal love.”

He afterwards offered a short but earnest prayer. Addresses were then given by the Mayor (Alderman Davies), Thos. Briggs, Esq.; Isaac Hoyle, Esq.; and Richard Haworth, Esq., who said at the close of an excellent address: ‘Forty-five years ago the Irwell Street Chapel was erected, the schoolroom being placed underneath the Chapel. At that time it was a common practice to place Sunday Schools underneath chapels, but of late years, that, he was glad to say, had been found very undesirable. When in that position they were neither so healthy, so cheerful, so convenient, nor so likely to answer the great purposes for which schools were established. The friends had laboured there for a great

number of years with much self-denial, looking forward to the good time to come when they would have a better place. That hope had long been deferred, but although deferred, the heart had not grown sick. Theirs was an important neighbourhood, and populous also, and where the Schools were much needed. The Members of the Church, and Teachers of the School were all hard-working, laborious people who were willing to work on, and willing also to contribute towards the funds so far as their means went, but they could not meet all the expenses, and therefore they asked help. He believed that they would get it, too, for they had made out a good case, had helped themselves, and consequently were entitled to assistance. The congregation of Irwell Street Chapel some time since was composed, in great part, of wealthy persons, but most of these had now left and gone to the suburbs and villages, but he would remind those persons present that the working population remained, and what congregation was left had to look after people around and bear the responsibility.' In conclusion, he remarked: 'That friends had provided an assortment of useful articles, and he trusted those present would show their appreciation of the great efforts thus put forth by clearing off the whole as soon as possible. He had great pleasure in declaring the Bazaar open.'" The Bazaar was kept open during four days, and realised the net sum of £752. Of this amount the School stalls raised nearly

£200. Not only was the handsome sum named realised, but a large quantity of goods were left over, which, at a subsequent Bazaar, produced £312, or altogether the sum of £1,064. Honourable mention ought to be made of those ladies who gave so much labour and time in making this Bazaar a success. The ladies' names who did this good work are Mrs. Atkinson, Miss Davies, Mrs. Mouncey, Mrs. Hall, Mrs. Stansfield, Mrs. Bell, Mrs. Webster, Mrs. Smith, Mrs. R. Mudd, Mrs. Tabor, Mrs. Booth, Mrs. Brook, Mrs. Briggs, Miss Harbison, Mrs. Mellor, Mrs. Lloyd, Mrs. Hadfield, Mrs. Robinson, Mrs. Whitfield, Mrs. Hughes, Mrs. Norman, Mrs. J. Booth, Mrs. Kenyon, Miss Greenough, Miss Bowden, Mrs. Mottram, and Miss Hall. The total amount raised by subscriptions, collections in the Chapels of the Circuit, and by the Bazaars for the covering of the chief rent, and for building the Schools was £5,911. 10s. od., some of the particulars of which may be given later on in this Memorial.





CHAPTER III.

THE OLD SCHOOL.

“And the secret of their conquest
Let Thy Kingdom’s records tell ;
’Twas the old faith once delivered,
Scorn’d so oft, and proved so well.”



WHEN the Chapel was built, in 1826, very extensive school accommodation was provided underneath it. In those days it was common so to place the school, as it was more economical—saving both land and money. Indeed, it was rare to find among Non-conformist Churches any separate or suitable buildings for educational purposes, such as this age requires. A large garret over works, or a good-sized room over a number of houses, or a cellar under the chapel was then considered good enough for the purpose. The first Sunday School in connection with the Gravel Lane Chapel was in a room, the upper story of a machine shop. Here the first library case was a trimmed up soap box, and the library at

starting consisted of three books; namely, "Bunyan's Pilgrim's Progress," "Devout Exercises of the Heart," and "Travels in Search of True Godliness." A day certainly of small and feeble things! When the School removed from this upper room to the subterranean accommodation under the Chapel there was great rejoicing as though they were taking possession of a palace. Since that time the friends at Gravel Lane have built noble schools at a great cost, and every way suitable for school work. In our Irwell Street School there was considerable space, but there was the serious lack of classrooms—the light was very deficient, and the ventilation bad. Still, at the time, it was considered one of the best in Salford, and for forty-seven years the best has been made of it. The Sunday morning of November 26th, 1826, was the first morning of the opening of the School. It was a memorable day, and one full of deepest interest. The day itself was a true November day, cold and gloomy; but in that room there was brightness, and cheerfulness, and hope. A number of enthusiastic Christian people—most of them young men and women—began a work in faith and love, that was to go on from that day, and know no ending. They were disciples of Jesus Christ, and having learned of Him, they were now ready in His name to teach others, and reclaim those who were out of the way.

The writer of this memoir remembers well that morning, and the scene which presented itself. Everything was in order and ready to receive the scholars. Superintendents, secretaries, and teachers were all busy receiving the girls and boys who came—first testing their attainments, then grouping them into classes, and then each one taking his own place, ready for work. The consecration of the School, and the work to be done in it, was made by praise and prayer. The offering must have been one of sweet smelling incense, and accepted, for the place for all these years has been a place of light, and healing, and blessing, and as the gate of heaven to thousands, who, from time to time, have gathered here. The first Superintendents were William Haworth, John Preston, Thomas Davies, John Morris, William Adams, and three others who were only nominally so—those named were the active men who directed the School, and gave faithful and devoted service. A memoir of each of these might be written, and would be instructive, but it is now too late—their memorial is on high and their works follow them. The first Librarians were John Higgins and Thomas Davies, jun., and they had the duty of collecting and arranging the books which were given or purchased, and of improving the Library which has continued to increase year by year, and is now, as it always has been, a valuable institution of the School.

At the Quarterly Visitation of the School, made on the

25th March, 1827—the visitors, James Wilde, James Duke, Edward Rowell, report as follows :—

“ This School was opened in November last, since which period four months have elapsed. We feel convinced that few schools have commenced under circumstances so favourable as we are now reporting, especially in a neighbourhood where schools are so numerous. The number of children present for the last two Sundays is no less than 242 each day, the greater part of whom are sent every Sabbath morning to the Chapel above. The School is divided into forty classes. We rejoice to notice so numerous and valuable a body of Teachers as are here employed in this work and labour of love. Two persons are appointed to each class, the duty of teaching which, they take alternately. The whole number of teachers is sixty. There are nine conductors who attend every Sunday in rotation, and we believe regularly ; we hope this will continue, as upon them, by the blessing of God, the prosperity of the School chiefly depends. Public and private lecturing is occasionally practised, and as soon as greater order, regularity, and discipline are produced (which is a work of time), we doubt not but this will follow. We record a most pleasing fact, viz., that there are five or six of the scholars in the first Bible class of boys who have lately joined in Church fellowship. The School is well supplied with books, except the catechisms—we recommend a quantity to be sent.”

From this time there have been the half-yearly visitations of the School regularly made, and the reports of these official gentlemen have been as regularly entered in the visitors' book. These show the steady progress of the School during the last fifty years. By a good providence there has always been a succession of faithful and devoted men to fill the various offices of the School, and of earnest self-denying men and women to give Christian instruction in the classes. From the first at Irwell Street, and we may say from the commencement of Sunday Schools in Manchester, all Wesleyan Teachers have refused to be paid for their services. In some other schools the teachers for many years were paid, from one to two shillings each Sunday, and a yearly feast of bread and cheese and beer was added—but our glad remembrance is that we have worked “For love, and nothing for reward.”





CHAPTER IV.

MEMORIALS OF TEACHERS WHO HAVE DIED
IN THE WORK.

“THEIR SUN WENT DOWN WHILE IT WAS YET DAY.”

“He liveth long who liveth well !
All other life is short and vain ;
He liveth longest who can tell
Of living most for heavenly gain.”

WE would not willingly let die the memory of some of those whose entire devotedness, moral heroism, and long and untiring perseverance in well-doing are worthy of remembrance. The first we name is Robert Calvert, who was of good family, and joined the School a few years after its commencement. He was young when God called him by His grace, and made him a partaker of the saving benefits of the Gospel of His son Jesus Christ. Having entered upon the new life, he sought to give expression of his love and gratitude

by entering upon Christian service. He came to the Irwell Street School and asked to be employed. Though well educated and competent, he made no terms with the Superintendents, and was content and thankful to take what was given to him—the charge of one of the lower New Testament classes. His bearing was calm and gentle; and it might be supposed that he would be quite lacking in the vigour necessary to control and subdue a number of rude lads whose education had been neglected at home. But it was found that there existed a quality in him which was superior to physical force. He had sympathy and love; this beamed in his face, and touched and subdued his young charge. The law of kindness was on his lips; and with skill in arresting attention and conveying instruction, he won them to himself in bonds of strongest attachment. In all their affairs he interested himself and became their benefactor and friend. He had the happy art of throwing a charm over religious teaching which it ought always to have. The class and school became to his scholars bright and pleasant spots in their hitherto clouded life. These, as they grew up, became orderly and useful members of society—some joined the Church and witnessed a good profession—and some have died in a good hope of eternal life. Robert Calvert was a diligent student, and always carefully prepared himself for his work. He would have scorned to give to his young people that which had cost him nothing. Step by step,

by the force of his character, he advanced in the School until he reached the first, or young men's class. He soon had gathered around him about forty young men, who became his most attached and devoted disciples and friends. Ordinarily, so large a class would be almost unmanageable, but here the discipline was perfect—his slightest wish was law to them. In addition to the labours of the Sabbath, he had a large class who met him on one evening of the week for more general instruction than could be given on the Sabbath. From this class a large number of well-instructed and disciplined teachers were given to the School, who did excellent service. In everything pertaining to the School, he had the deepest possible interest. There are still some living who remember his calm, thoughtful, and intelligent face, with just a touch of pensiveness in it, but withal so cheerful. He was one of those, so rare now, who, if you know them you must love them.

After many years of faithful service, it was with much regret, that, in the early part of 1848, his friends saw that his health was giving way. It was thought that by retiring from business and active life for a time, he might be restored to his wonted health again. This hope was disappointed; he gradually grew worse, and writing from Lytham, he says: "The physician tells me my case is a serious one, and that I must not return to Salford while this weather lasts. Mysterious as this affliction is, involving as it does so entire

a withdrawal from the sphere of labour in which my soul delighted, I am not the subject of trouble or perplexity by reason thereof. I read of the day breaking and the shadows fleeing away. I discern my Father's hand. I am persuaded that He cannot err. With regard to the past, the atoning blood speaks me justified. With regard to the future, Christ is mine—even in the furnace He is my joy, my confidence, my all. Though the future before me includes death and the grave, I can by faith anticipate immortality and eternal life." On his return home, he managed with great difficulty to pay his last visit to the School; he looked in upon the scene of his past labours from the entrance—he dared not go farther, his weakness was so great—the big tears came into his eyes, and with a pang in his heart he turned away, and went home to die. He lingered until the close of September, and then he was not, for God took him.

Robert Mudd was sixteen years of age when he gave his heart to God. He was known up to this time as an intelligent youth of good promise; well behaved and moral; very cheerful, with much that was lovable about him; a good and affectionate son to his widowed mother; and a diligent student in the profession he had chosen for himself. His conversion was the beginning of a new life to him. Feeling that Christ had loved him and given Himself for him, he loved back again with all the fervour of

his heart and soul. His new consecration helped to bring out the finer qualities of his nature, and like all new born of God, he entered at once upon the work lying before him. With many other duties he became a teacher in the Sunday School. As he grew in years, he grew in favour with God and man. His delight was to visit the poor, and help in every way that he could. He was a great favourite in the district in which he laboured, for his manners were kindly and pleasing; and by his earnest pleadings he led many to God's house, and into the ways of righteousness. On the death of Mr. Calvert he was promoted to the responsible and arduous duty of teaching and ministering to the young men of Mr. Calvert's class. Like his predecessor, he had the art of winning to himself these young people. His varied reading and scholarship—his good sense and wise management of the class—endeared all in it to the teacher, and made his instructions as profitable as they were attractive. In his hands the class continued to prosper. Though never of robust health, he never gave way to needless self-indulgence, or relaxed his efforts in the culture of his own mind, or in his duties at the School and elsewhere. He was a fruitful Christian, and the fruit he bore was rich and abundant. "His sun," alas, "went down while it was yet day." In the full promise and ripeness of his life the summons came. His affliction was long and painful, but the brightness and

elasticity of his spirit never failed him. He knew in whom he had believed, and his faith was firm. His religion had been inwoven into his very being, and now it was his joy and strength. God's sweet, holy peace kept his heart and mind through Jesus Christ his Lord. To a relative, he said: "O how happy I am. I have a sure and certain hope of a resurrection to everlasting life." To another friend, he said: "Happy days and nights are given unto me. Though I walk through the valley of the Shadow of Death I will fear no evil, for Thou art with me." The writer of this saw him the day before his death. On entering his room he trod softly, feeling that he was in a holy place, and sacred. He grasped his hand with the old fervour, and looked at him his cheerful welcome. The conversation which ensued was of the common salvation—of the past with its precious memories—and of that future state he was just about to enter. Lifting his hand, he said,—

"My hope is full,

O glorious hope of immortality."

"I am very near heaven! I have now and again foretastes of its bliss! At times, when I listen, I seem to catch the music of its bells! Glory to the Father, and to the Son, and to the Holy Ghost." He died in his 32nd year.

We will give one other record of a teacher who has passed away. We might give many, but in this Memoir of the School we must restrict ourselves. Charles Pickering was

born in Salford, on the 12th July, 1839, and in early life, with several of his brothers and sisters, became a scholar in the Irwell Street School. While still young, as he showed intelligence and good conduct, he was made a teacher of one of the lower classes. Soon after this, at a time of religious awakening among many, he turned to God with purpose of heart, and received the baptism from above. Writing to a relative describing the raptures of a soul "new born of God," he says: "Richard Lee" (a youth of noble promise who died early) "rejoices over me greatly. O how happy we all are. Pray for Irwell Street Sunday School, and for me that I may be strengthened and grounded in the love of Christ. I try to live to God, and when I have doubts I remember the text, 'Thy shoes shall be iron and brass; and as thy days so shall thy strength be.'" He now entered upon other duties; in addition to his class in the School, he became a prayer leader, and then Secretary to the School Missionary Society. The year of his conversion was the most eventful of his life, and from this time he became an earnest Christian, entering upon every good work that his hand found to do. From this time also he became a diligent student, seizing all opportunities for improving and furnishing his mind. He had the laudable ambition to excel and make the best of his powers, and to win for himself a good degree. All this while he had to work at his business and help in the family.

He became an exhorter, and was afterwards placed upon the plan as an approved and accredited local preacher. His advance, mentally and spiritually, was rapid, for in 1862, or six years after beginning his religious life, and the work of a humble Sunday School Teacher, he offered himself for the Ministry. He passed through the several ordeals required by the Methodist Church, and was then ordained and appointed to a Circuit. In his case it was not considered necessary to send him to one of the colleges, as his attainments were such as to qualify him for the Ministry. The result proved the wisdom of this course, as he became a workman in "God's great moral vineyard" that needed not to be ashamed. Before leaving the School for his new sphere of labour the teachers invited him to a parting social meeting, where they offered him their best wishes and prayers, and presented him also a memorial of their respect and love. His course for several years was a going on from strength to strength. He gave full proof of his Ministry, and found favour with the people wherever he ministered. When in the Malton Circuit it was thought that the severe duties and long rides enjoined upon him injured his health, as, after his removal from that Circuit, he was much enfeebled. His last Circuit was the Oxford Road Circuit in Manchester, one of the most important in Methodism. While here his health quite broke down, and he had to retire for a time. He was back to duty again long before he was fit for it, but

he could not be restrained from working while it was yet day, for he felt the night coming. The attention and kindness of the people were very remarkable, for they had become much attached to him. His sermons at this period were rich and matured, and full of heaven. The one on "There remaineth therefore a rest for the people of God," had much thought and feeling in it, and was the utterance of one who might be drawing very near to his Father's house. He was obliged now to retire from public life and duty, and come back to his home, the disabled soldier having fought a good fight. By the thoughtful consideration of the Conference he was offered an appointment to the Cape of Good Hope, as it was thought a sea voyage might help to recruit him, and that the warmer and more genial air of South Africa would help to prolong his life.

His voyage to the Cape of Good Hope appeared to revive him; and on landing he was received with much kind and Christian feeling by the Ministers and friends of Cape Town. He writes from this place in November, 1870, saying: "I am living with Mr. Webb, the resident Minister. I have improved much, and the doctor says this is just the place and climate for me, but I must not preach. The kindness of the people here is marvellous. At present the weather is very hot, but the mornings and evenings are delightfully cool."

Our friend now got well enough to do occasional duty, and

it was hoped that he might after a time be able to do the full work of a Missionary. But it was otherwise ordained. For some weeks all seemed hopeful and his prospects brighter. There was no intimation of the "destroyer nigh." On the morning of the day of his departure hence, he rose as usual, and sat out of doors talking with his hostess and expressing his joy at the delicious breeze which fanned him. A few minutes afterwards, while walking along the avenue, he was seen to stoop and cough. Friends hastened to him and supported him; but the hæmorrhage was great, and, without a word, he passed away.

"They looked—he was dead !
His spirit had fled,—
Painless and swift as his own desire.
The soul undrest
From her mortal vest
Had stepp'd in her car of heavenly fire,
And proved how bright
Were the realms of light,
Bursting at once upon his sight."





CHAPTER V.

THE QUEEN'S VISIT TO PEEL PARK,
SALFORD.

THE Queen's visit to Salford, on October 10th, 1851, was an event in the history of Sunday Schools, in this district, never to be forgotten. During the Mayoralty of Thomas Agnew, Esq., it occurred to that gentleman to take advantage of the Queen's promised visit to Peel Park to make a demonstration, and to give a welcome to Her Majesty that should be magnificent and unique in its character, and such as must be gratifying to the Monarch. The conception was to assemble the Sunday scholars of the borough and the district in the Park, that they might have the opportunity of seeing the Queen, and that she also might have the sight of a mighty host of youthful subjects such as had never before been witnessed. The idea found favour with all classes, and at once a large committee of management, composed of persons of all the religious denominations, was formed to carry it out. Ample funds were subscribed. The plan

decided upon to accomplish the grand purpose of marshalling the children, and of so placing them that they could see and be seen, was to erect vast galleries facing each other, between which the royal carriages might pass. These galleries were built of wood, and beginning near the ground, they rose to the height of 18 feet. The arrangements were admirably made, and as well executed. On the morning of this memorable and fine autumnal day, the scholars, very early, began to move in procession from their separate schools, and the first arrival was so early as six o'clock. As they entered the Park they were conducted by stewards to their appointed places in the galleries, and by nine, 80,000 of these young people had assembled. A separate gallery was erected for the clergy and friends, and these numbered 2,000. From the returns received, it appears that there were 222 schools gathered in the Park. The Royal Party consisted of the Queen, the Prince Consort, the Prince of Wales, and the Princess Royal. They were preceded by an escort of Lancers, and on their arrival in the Park they were conducted to a pavilion where the Mayor and Town Council received the Queen. The Mayor presented an address which was graciously accepted by Her Majesty. Two medals in gold to commemorate the event were presented to their youthful Royal Highnesses. The address concluded by saying : " We venture now to claim your gracious consideration for an Exhibition, which, though modest in its

appearance, contains a wealth which gold cannot purchase—the brightest jewels which can adorn a monarch's crown—thousands of young hearts and minds trained in hope of immortality, and beating in affectionate loyalty to their Queen." The Royal Party, after this greeting, now proceeded onwards, and at a slow pace entered the carriage way between the galleries. At a signal from D. W. Banks, Esq., the leader, the vast mass of young people poured forth in one great swelling chorus the first verse of the National Anthem. Before the second could be sung the excitement and enthusiasm was so great that all broke bounds and sent forth a mighty ringing cheer, which was taken up by those outside the galleries, and repeated again and again. The Queen and Prince Consort were much affected by the scene, and by such an unparalleled welcome. In the Life of the Prince Consort, the Queen, speaking of the visit, said: "The mechanics and workpeople, dressed in their best, were ranged along the streets, with white rosettes in their button-holes. We went into Peel Park before leaving Salford, where was indeed a most extraordinary and, as I suppose, totally unprecedented sight—82,000 school children, Episcopalians, Presbyterians, Catholics (these children having a small crucifix suspended round their necks), Baptists, and Jews, whose faces told their descent; with their teachers. In the middle of the park was erected a pavilion, under which we drove, but did

not get out; and where the address was read. All the children sang 'God Save the Queen' extremely well together, the director being placed on a very high stand from which he could command the whole park." Each scholar was presented with a medal to commemorate the event. The Irwell Street School had 500 of its scholars present. One reflection occurs while recording an event, one of the most interesting in the history of Salford, which is, that no worthy memorial of the gentleman who originated and carried out this magnificent gathering has yet been undertaken.





CHAPTER VI.

PLEASANT MEMORIES.

IT is pleasing to note that large numbers of those who have at any time been connected with the Chapel and School have maintained a warm and loving attachment to one and the other through life, and when far away. It has been something like that passionate love of the Jews of old to the Temple and Jerusalem. In many parts of the world there are those who kindle with emotion when remembering and speaking of the dear old place. One instance of this we copy as a passage from a series of letters from a correspondent who wrote from the Far West in America, which letters appeared in the *Manchester Guardian* several years ago. The writer we do not know. He says : "One night I was in doubt as to my route, and not at all certain as to my being right. Seeing smoke curling among some timber ahead of me I made for it, and soon came in

sight of a comfortable looking cabin. 'Hallo !' I shouted. The door was opened, and a grey-headed old man presented himself. 'Is this the route to the Fort?' I asked. 'No,' was the answer ; 'you should have taken the left trail at the timber.' I knew at once the speaker was a countryman. I can tell a Lancashire man in a moment. So I said : 'Aw' don't think I can get on't reet road to neet?' You should have seen the old man jump. 'Betty, Betty !' he cried out, 'here's an Englishman ;' and, seizing hold of me, dragged me out of the sleigh into the shanty. I was at home in an instant. The first thing I saw was the 'owd loom' which they had brought all the way from the 'owd country ;' and there was Betty, the perfect picture of an Englishwoman, her countenance as full of good nature as an angel's. I found they were from Salford, and that they had lived in Iowa five or six years. We soon began to talk of old times and old scenes—streets, lanes, and courts were named in succession. He had formerly worked at Worrall's Dye Works in Ordsall Lane, and as the place was familiar to me the old man was delighted. He then spoke of the Irwell Street Sunday School and the Chapel ; and seeing his daughter enter, I at once recognized her as a scholar of my class at the Irwell Street Sunday School—long, long ago. What changes had passed since then ! She was married to an American, and her sister, who I remembered as a little flaxen-headed girl, was the mother

of several children. We talked the night away about the old school, and old friends, and I left in the morning with a sad heart. The old man's eye glistened with a tear as he shook me by the hand, and we parted—perhaps never to meet again in this world.”

Incidents of a similar character might be recorded, but we must restrict ourselves here to the mention of a few names among those of the early teachers who witnessed a good confession, and well and truly served their generation according to the will of God. Not more than two or three of the earliest of these are now living. The first secretary, we believe, was Mr. Nicholls, a painstaking, reliable man. The earliest teachers of the higher classes were Matthew Coates, Edward Dunkerly, William Pascall, John Sunter, S. Pearson, T. Brickhill, and E. Hodgson. All of these were young men of good ability, and some of them served in other offices, with much energy and devotion to duty. We give honourable mention to several of the female teachers, such as Mrs. Bacon and Mrs. Walker, and the Misses Collins, Baron, Booth, Maymon, Peacock, Walworth, Brickhill, Sagar, Woodhead, Davies, Fothergill, and E. Mudd. The absentee visitor was a remarkable man, by name Michael Doherty, and he, in all weathers, was looking after lost or wandering sheep. He had a passion for his work. As a plain working man he found he had a capacity for such work, and he did it thoroughly for more

than 20 years. Following those above mentioned we have John Greenough, Robert Calvert, Thomas Garrett, Thomas Preston, John Newell, and the Messrs. Hastewell, Turver, Downes, Stelfox, G. Walker, R. Lomas, Hesketh, Richmond, R. Taylor, H. H. Hadfield, Mills, Dale, Brooks, Drummond, Cheetham, J. Wardley, Dean, Winterburn, and many others who rendered excellent service, and who, retiring from the work, handed over to successors all the School's interests unimpaired. It is cause for thankfulness that during the whole history of the school labourers in every department of its operations have been supplied. To those who from love to God enter upon the work it brings "great recompense of reward." Like mercy, it is twice blessed: "It blesseth him that gives, and him that takes."

Let me here place on record the names of the active Superintendents of the School, to whom so much is owing for the high character the School has borne during the last fifty years, for maintaining it in its stability, and creating for it popular favour. The first on the list are William Howarth, William Adams, John Preston, John Morris, Thos. Davies, Edward Royle, and John Dale. These may be said to be the founders of the School, to whom we owe a debt of gratitude for their "work of faith and labour of love." The first four gave long and faithful service, and the few who remember them revere their names and their memories. The next list comprises

William Wilson, W. H. Roberts, Thomas Johnson, James Brown, and Thomas Davies, son of one of the first Superintendents. Mr. Preston belonged to both generations, and his services must have extended over nearly forty years. The School has not been allowed to suffer during the latter régime. For many years the joint Superintendents were Messrs. Preston, Davies, and Brown. On the death of Mr. Preston, and the removal of Mr. Brown to Eccles, Mr. Davies became in 1870 sole Superintendent, and has so continued since then. His appointment dates from 1840, but his connection with the School has been an unbroken one from the first day of its opening until now.





CHAPTER VII.

THE NEW SCHOOLS.

“Far and near our churches flourish,
Myriads chant their joyful lays :
Schools the children guide and nourish,
Old and young hosannas raise.

Jubilate !

Great Redeemer, Thee they praise.”

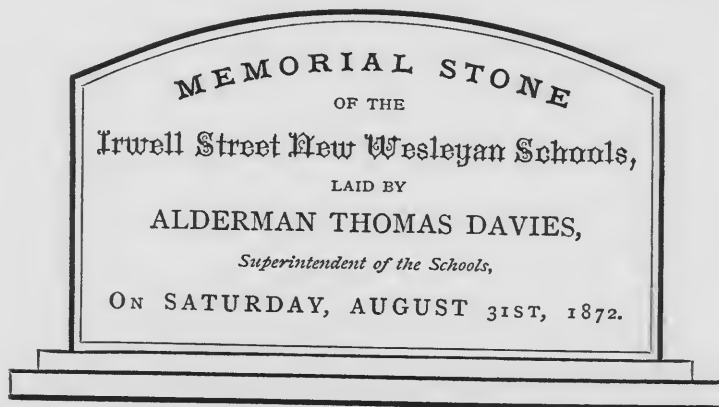


ALTHOUGH these had been long thought of, yet only in the beginning of 1871 could action be taken, for the reasons mentioned in the first circular which was sent to all our friends. In the statement of our case, and in our appeal for help, we stated that we should have taken action years before had it not been for the pressing need for chapels and schools in the other parts of the Circuit, to which we gave willing help, putting aside our own needs that we might minister to others who had strong claims upon us. Now it seemed to us that “the set time” had come, and we made known our case to our own friends and the public, saying that we must have new schools, and that while doing our utmost, and ready to make great sacrifices,

we earnestly asked them to aid in our high endeavour. Several friends offered to give £250 each if we would embrace with our scheme the entire covering of the chief rent of the Chapel. This was accepted, and the rather formidable attempt was made to raise the £6,000 required. As we have already described the ways and means by which the money was raised, we now give particulars of the erection and opening of the Schools, which will have interest to very many engaged in them, and perhaps to many more of a new generation.

It was decided by the Committee of Management not to have a foundation stone laid, but a memorial stone which should be built high up, and be seen within the School, over and behind the reading desk.

THE FOLLOWING IS THE INSCRIPTION :—



The day was Saturday, when most of the teachers, and scholars, and friends would be at liberty, and a large number were collected in the Chapel yard, at two o'clock. When all had been formed in procession, they proceeded through the district, and returned by three o'clock. After singing the hymn,

"Thou who hast in Zion laid,
The sure foundation stone,"

and prayer, the service proceeded as follows :—the details are copied in part from a Salford paper—

"On Saturday afternoon the Memorial Stone of a new Wesleyan School, in connection with the Chapel in Irwell Street, was laid by Alderman Davies, J.P., in the presence of a large assembly. Amongst those present we noticed the Rev. Joseph Hargreaves, Chairman of the District ; the Rev. G. B. Mellor, James Chalmers, M.A., Mr. William Holland, Mr. Watson, the Rev. W. E. Codling, the Rev. N. Curnock, Mr. Richard Haworth, Mr. Thomas Briggs, Mr. Councillor Mather, Mr. Maguire, Mr. H. B. Harrison, Mr. Jas. Brown, Mr. West, Mr. J. Mouncey, Mr. Statham (builder), and Mr. Bennett (architect). The new building will be in good style of brick, with stone dressings, and the front will be in Ordsall Lane. The Schools will be provided with all necessary appliances, including eight class rooms, and a good-sized infant school. Accommodation will be provided for about 800 scholars.

“Mr. John Greenough, as the oldest teacher in the School, presented to Mr. Davies a silver trowel, with this inscription engraved upon it: ‘Presented to Mr. Alderman Davies upon the occasion of the laying the Memorial Stone of the new Wesleyan Schools, Irwell Street, Salford, August 31st, 1872.’ Mr. Greenough stated that the trowel had been subscribed for by the teachers and scholars of the School, they being anxious that their old friend and Superintendent should have some lasting memorial of that day’s proceedings.

“Alderman Davies briefly acknowledged the compliment, and proceeded to lay the stone in the usual style. He then said it had been thought fitting that he, as Superintendent of the School, and one of the first at its opening, 47 years ago, when he entered as a young teacher, should have the honour of laying the stone of the new School buildings. It was also fitting that his friend Mr. Greenough should take part in the ceremony, as he also entered the School on the first day of its opening as a scholar of the alphabet class, and they both had continued in the School from that first day until now. It might be asked, why, if they worked successfully in the old school premises for so many years, they now needed new schools at so great an outlay. The truth was that they had for all these years suffered much inconvenience—had laboured under many disadvantages, and had been unable to work out all that was desirable to be done. The old school premises had not only been incom-

plete, but wanting in light and air, and quite unhealthy. Besides, in these days more comfort, more accommodation, and more appliances were needed in public institutions than were thought necessary fifty years ago. Not only in Salford, but throughout the length and breadth of the land the Wesleyans were doing their full share of educational work. Their training colleges were sending out large numbers of as competent teachers as those of any other religious body. The Connexion was spending in this country alone for chapel and school buildings, not less than £300,000 annually."

After further remarks, Mr. Richard Haworth addressed the assembly. In his speech he defended the Sunday Schools from the criticisms sometimes made upon them, to the effect that they did not achieve the results expected from them. He asserted that they had been and were now among the most useful and valuable institutions of the country.

A number of the younger scholars now came forward and laid purses of money, which they had given or collected, upon the stone. These offerings amounted to about £70. The little people were much cheered as they came, one by one—thus very significantly laying their gifts upon the altar.

After the Rev. Joseph Hargreaves had addressed the meeting, a hymn was sung and a prayer offered. The service was concluded by all singing very heartily the

National Anthem. At the close of the ceremony the company assembled in the old schoolroom, where tea was served. After tea Mr. Councillor William Mather was moved into the chair, and presided over the meeting. His opening speech was eloquent in style and delivery, and broad and catholic in the fine spirit running through it. Our Ministers, with the gentlemen of the Congregation, were all happy in their utterances, and helped to give a true social and Christian character to the meeting. All passed off well, and all hearts were thankful and jubilant.

The erection of the Schools proceeded very satisfactorily, and preparations were made for the formal opening of them on June 15th, 1873. The evening previous to this, there was a large gathering of old teachers and scholars who had in past years been connected with the School—these with the present teachers and friends numbered 350. It was a social and pleasant meeting, but to some it had a mournful character, as this was to be the last farewell to the dear old place so full of gladsome memories. Good work had been done within its walls during the last 47 years. Several of those present who had laboured in it long years ago had many hallowed and thankful remembrances of it, and blessed God they had ever been connected with it. Alderman Davies was in the chair. The Rev. N. Curnock and Messrs. Jas. Brown, Jno. Greenough, William Walker, Richd. Green, John Newell, E. Bowen, W. Webster, and

Geo. Rayner addressed the company. Some fitting hymns were sung to old well-known tunes. There were many greetings and hearty shakings of the hand on breaking up, all going on their several ways of usefulness, never perhaps to meet again in this world.

On the Sunday morning following, June 15th, the Superintendent, with the officers and teachers, and a large number of the scholars met in the Chapel yard. The weather was fine and propitious. After forming in procession all moved along Irwell Street, Chapel Street, Islington Street, Rodney Street, to the New Schools. During the march the scholars sung the hymns, "Come, let us join our cheerful songs, &c.," and "We're marching on with shield and banner bright." The writer had the honour of first entering, and of conducting the first service. After singing and prayer and a short address, Mr. John Greenough and Mr. Whitfield engaged in prayer, supplicating the Divine blessing on the place, and the work to be done in it. So our new Schools received their consecration. In the afternoon, an old friend and teacher who had come down from London, Mr. R. Redmayne, opened with singing and prayer; the Superintendent followed with an address, and was succeeded by Mr. W. Greenough, Mr. Thomas Leigh, Mr. John Brez, Mr. J. Hesketh, Mr. John Barr, and Mr. Stansfield, who spoke with much feeling and earnestness on the duty of making the School like a beacon, "to give light and save life," and

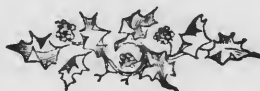
a Christian institution worthy to take its place among the most efficient and successful of Day and Sunday Schools in Salford.

The main schoolroom is 70ft. by 42ft., and lofty. In front of the building there is a gallery, with three roomy vestries opening upon it for the young women's classes; beneath these are three vestries, two of which are for the young men, and the other one for the library. The infant school is 29ft. 6in. by 23ft. 6in., adjoining this there is a large committee room, 23ft. by 14ft. 6in. There are several other classrooms, with cloakroom, lavatories, &c. On the basement there is a kitchen, with convenience for providing for a large tea meeting, and heating apparatus. The architects were Messrs. Royle and Bennett, and the builders Messrs. John Statham and Sons. These schools will remain and stand forth as a monument of the zeal and enterprise of those who erected them, not from public moneys, but by their own contributions, and by those of friends who were so glad to assist. They were like the "children of Issachar" we read of in the Bible, "who had understanding of the times to know what Israel ought to do," and what their hand found to do they did with their might, just as wise and faithful Christian men are bound to do in God's service, and the cause of humanity.

Three years of service in the new schools, and the year 1876 opens upon us. This is the fiftieth of our schools'

history. During the half century great changes have taken place—superintendents, and officers, and teachers have passed away. Others have been “baptised for the dead,” and the work of Christian instruction goes on. There was the prophecy that with the establishment and extension of the National Schools, the Sunday School would not be needed, and would become a thing of the past. So far the prophecy has not come true. The experience of the last few years has shown, that, however widely extended the day school system may be, there will still remain the necessity for the Sunday School. This beneficent institution having done so much in the past to supply a deep-felt want which no other agency attempted, will have its own special work to do in the more intelligent future before it. It will, we at once admit, have to some extent to be remodelled—it must attain a higher elevation, and be enabled to march abreast of the advanced educational institutions of the day—its managers and teachers will have to go into more careful training for their work, and reach a higher culture—they will have to remember, “that anyone may teach, but that it is an effort of the last ability to teach well ;” and it must be seen and felt, that in dealing with the heart and intellect of the young, and in conveying moral and religious truth, and the practical lessons flowing therefrom, the teacher will have to give all diligence and devotion to the task before him, that in this respect he may make “his calling and election sure.” These

schools will have also to take their proper place in relation to the Church. Hitherto they have been considered with more or less favour by the Church to which they were professedly joined—they were simply adjuncts, to be patronised or frowned upon, or helped, as the case may be. They will have to be made one with the Church, and be inwoven into its very constitution—not simply nurseries for the Church, but part of it. The children in them have been baptised. The Church has undertaken the responsibility of their Christian instruction and training, and certainly, unless the Sunday School is the agency for the discharge of its responsibility, no other adequate agency is at present in operation. Our scholars, as they grow up, become, in great numbers, true disciples of Christ, and His confessors and witnesses. They make faithful members of the “sacramental host,” and the best and most earnest workers in the various departments of Christian enterprise. “Suffer the children to come unto me, and forbid them not, for of such is the kingdom.”





CHAPTER VIII.

THE JUBILEE YEAR.

‘ And ye shall hallow the fiftieth year. . . . A Jubilee shall the fiftieth year be unto you.’—LEVITICUS.

THE year 1876 was a memorable one in the history of the Chapel as being the fiftieth in which it had stood as God’s Temple—where His name had been recorded, the sacraments duly administered, where praise and prayer had ascended as incense, and where the Gospel of the grace of God had been freely and faithfully preached. It had been during these years the centre of various operations of usefulness, and also of wide evangelistic effort. It had also been the religious home of many thousands who began here the new life of faith and love, and who have gone hence to the sanctuary above. Many remain who belong to the true succession—who, following in the footsteps of their fathers, hold firmly to the same faith, and will leave it again as a precious legacy to those coming after. When the Jubilee year arrived many

hearts were touched with deep emotion, and warming into thankfulness there was the glad and grateful inquiry: "What shall we render unto the Lord for all His benefits unto us?" The deep feeling which stirred the breasts of all sought for practical expression, and many meetings were held to consider what the Church ought to do. When a scheme which commended itself to the officials had been well discussed and matured, it was submitted for the consideration of the members of the Church and congregation at their great Jubilee meeting, held on the 2nd of October, when all approved, and the funds for carrying it out were in great part promised. The scheme which was to commemorate the Jubilee year was the beautifying of the Chapel and its adaptation to the requirements of the present times, and also the enlargement and improvement of the Organ. The estimated expense was £2,000. The scheme in detail embraced the raising of the floor of the Chapel by two feet, so as to bring the congregation below nearer to those in the gallery above, and nearer to the minister. The pews—some too large and others too narrow—were all removed, and modern ones of pitch pine substituted. The free seats were removed also, and more fitting and comfortable ones supplied. A more scientific method of ventilation was introduced, and the whole building renovated and restored. The entire outlay will be met; for the remaining £500 needed, will be raised by the ladies of the congregation at

their Bazaar, to be held on the 25th April and two following days. In addition to what has been done within the Chapel during the year, the Schools have been beautified throughout, and at the School Anniversary in this Jubilee year—the Rev. W. O. Simpson, preacher—the collections were the highest ever reached, £105. 12s. 4d. The teachers and scholars have also had their Jubilee gatherings, and the year will be a red letter one to these in the after years of their life. After being closed for more than four months the Chapel was opened for Divine service, on December 3rd, when the Rev. John Rattenbury, a loved and venerated Minister, preached morning and evening. The collections were £100. Mr. Rattenbury was present at the opening of the Chapel fifty years previously, and preached here his trial sermon as a local preacher. On the Monday following, December 4th, the Organ was formally opened by a Recital by H. Walker, Esq., when the fine qualities of the instrument were displayed with much effect. Other services followed, the entire proceeds of which were £109. 3s. 1d., including £6. os. 8d., the net amount received from a concert given by the Chapel Choir. The total of these services realised £209. 3s. 1d.

Having referred to the work which the Church and congregation have accomplished during its history, we would now describe the various operations of the Schools for the benefit of the young people. For many years there were

evening schools, where writing and accounts were taught—these were given up when the necessity for them was no longer felt. In 1863 a Band of Hope was organized, which led to the formation of the present “Manchester Band of Hope Union,” and which has been useful in inculcating habits of strict sobriety among the scholars. It numbers at present 180 members.

The Sick and Burial Society was established at the beginning of the School in 1826, and has been of great use to teachers and scholars during these years, teaching habits of forethought and giving help in the time of need. It has 214 members, and its accumulated fund is £371.

The Penny Bank is said to be one of the best and most successful of its kind in the Borough, and is well worked. The sum of £4,384 has been deposited since its commencement in 1869. The average number of weekly deposits is 80, and the amount £9. During the year the sum of £441 was paid in, and £338 withdrawn. The amount remaining to the credit of 298 depositors is £580. This Society is very practically teaching lessons of prudence and thrift.

A Choral Society has for some years been formed, which adopts the Tonic Sol-fa system. It was begun at the desire of the scholars to be taught music, and has been kept up with much vigour. Its officers are, Mr. Johnson, President; Mr. S. Tilzey, Conductor; Mr. John Newall,

Treasurer ; Mr. John Pybus, Secretary. This Choral Society has been of great service in giving tone and character to the singing in the School. For some time past the Society has formed the Chapel Choir, and has rendered excellent service in leading the singing of the congregation and in giving to this part of the service of praise a sweet, holy solemnity, which greatly aids devotion. A second and a third elementary class have also been formed, and not less than 100 of the scholars are being taught singing from notes.

The Young Men's Improvement Class meets weekly, under the Presidency of the Rev. W. Gooderidge, and numbers 40 members. It is doing earnest work in quickening the intelligence of the young men, and in directing their studies.

There is also a Junior Improvement Class under the care of Mr. W. Greenough, which numbers 24 members, and which is very attractive and helpful to the youths seeking culture and a better fitness for usefulness.

The Juvenile Missionary Society in its present form was established in 1864, and its steady, systematic efforts in raising money have been very successful. It is on what is understood as the "Blake System," and was introduced to the School by Mr. W. Webster, who for three years, and while in the School, gave it the benefit of his wise counsels and help. Its progress during the twelve years of its existence has been marvellous, and shows how much can

be done by system, and in gathering together the many littles. It superseded desultory efforts which were of small account. In the first year of its operations, instead of the paltry sum of £4. 10s. collected under the old no-system, there was the handsome sum of £42. 10s. 11d. This amount has gone on increasing, year by year, until in 1876, the Jubilee year, it reached the noble sum of £157. 11s. 10d. This money is devoted, in certain proportions, in support of Foreign Missions, and of a Home Mission in connection with the Chapel. The system is a weekly collection of halfpennies and pennies by the young scholars, who have their monthly meetings, and an annual meeting, when they take tea together, and are made very happy and jubilant. The system, good in itself, would not have been so successful had it not been for the good fortune of the Society in getting the right man for secretary. For nearly twelve years Mr. C. Holiday has filled this office, and it has been to him a labour of love. His zeal and devotion to duty in this matter deserve the highest praise, and the School owes him a debt of gratitude for this, as also for other services.

The Library has in it 1,100 books, and is much used by teachers and scholars.

The Daily Infant School numbers 130 scholars, which are under the care of Miss Norman and assistants. This School is spoken well of by Her Majesty's Inspectors. The Treasurer is Mr. Stansfield, and the Secretary Mr. Johnson.

We place on record here the names of our School Staff for 1876, the Jubilee year, premising that our Sunday Schools alone number 591 scholars :—

Superintendent :—

MR. THOMAS DAVIES.

Secretaries :—

MR. SAMUEL TABOR. | MR. JAMES JOHNSON.

Absentee Secretaries :—

MR. JOHN PYBUS. | MR. JAMES BEARDMORE.

Librarians :—

MR. JOHN T. GREENOUGH. | MR. CHARLES S. HOLIDAY.

Teachers—Young Men's Class....HENRY CLARKE, BALDWIN WYLD.

„ First Class Boys'.....JOHN NEWELL, JOSEPH WHITFIELD.

„ Second „WILLIAM GREENOUGH.

„ Third „JOHN DRING, JOHN DEAN.

„ Fourth „THOMAS GOODWIN.

„ Fifth „JOHN NORBURY, GEORGE BREZ.

„ Sixth „THOMAS F. COLLINS, JOHN BOOTH.

„ Seventh „HENRY F. JENKINS.

„ Eighth „JOHN TILZEY, W. G. NEWELL.

„ Ninth „EDWARD RIDER.

„ Tenth „SAMUEL WILLIAMS, ALFRED SETTLE.

„ Eleventh „THOMAS W. JOHNSON, JAMES FEARNES

„ Twelfth „GEORGE KAY, HENRY WALWORK.

„ Thirteenth „W. H. DANIELS, SAMUEL SAGAR.

„ Fourteenth „JOHN H. JOHNSON, JAMES LYTHGOES.

„ Fifteenth „WILLIAM BLAKEWAY.

„ Infant SchoolSAML. BOUSTRAD, HENRY SMART, WM. PERCY.

Supplementary TeachersTHOMAS LEIGH, JOHN H. PARKER.

Teachers—Young Women's Class...Miss DAVIES, Mrs. GOODERIDGE.

„ First Class Girls'Mrs. WHITFIELD, Miss HARBISON.

Teachers—Second Class Girls’	....	Miss J. HALL, Miss E. BOWDEN.
„ Third	„	.....Miss TILZEY, Mrs. DONOHOE.
„ Fourth	„	.....Mrs. BRICKHILL, Miss NORMAN.
„ Fifth	„	.....Miss PARKER, Miss DEAN.
„ Sixth	„	.....Miss A. NORMAN, Miss LYONS.
„ Seventh	„	.....Miss M. A. WALTON, Miss E. NEWELL,
„ Eighth	„	.....Miss HOWARTH, Miss DANIELS.
„ Ninth	„	.....Miss A. TILZEY, Miss A. BEARDMORE.
„ Tenth	„	.....Miss E. HOLIDAY, Miss E. SKELTON.
„ Eleventh	„	.....Miss E. BAXTER, Miss R. HESKETH.
„ Twelfth	„	.....Miss E. GREENOUGH, Miss J. PARKER.
„ Thirteenth	„	.....Miss A. KERSHAW, Miss E. TAYLOR.
„ Fourteenth	„	.....Miss ROBINSON, Miss A. HOWARTH.
„ Fifteenth	„	.....Miss BOOTH, Miss E. LAMBERT.

The Organ, which after fifty years’ service required partial restoration and extension, has been supplied with all that skill and ample means could add to it, and may now be considered one of the best in the borough. For this we are indebted, in great part, to the munificence of W. Crosby, Esq., M.R.C.S.

It was originally built by Wren and Co., of Manchester, but has lately been modernised and enlarged by Messrs. Richardson and Sons, of Manchester and Preston. The choir and pedal organs, with the couplers, are entirely new, and several new stops have been added to the great and swell organs. The pedal clavier is concave and radiating, the whole of the mechanism is new, and the bellows are supplied by four feeders moved by a hydraulic engine, invented by Messrs. Duncan and Co., of Liverpool.

SPECIFICATION OF THE IRWELL STREET ORGAN.

GREAT ORGAN—CC TO G.

1.	Double Diapason	16 feet tone	56 pipes.
2.	Large Open Diapason	8 feet	56 „
3.	Small Open Diapason	8 „	56 „
4.	Stopped Diapason and Hohl Flute	8 „	56 „
5.	Principal	4 „	56 „
6.	Flute.....	4 „	44 „
7.	Twelfth	2 $\frac{2}{3}$ „	56 „
8.	Fifteenth	2 „	56 „
9.	Mixture—three ranks	various	168 „
10.	Trumpet	8 feet	56 „
11.	Clarion	4 „	56 „

SWELL ORGAN—CC TO G.

12.	Bourdon	16 feet tone	56 pipes.
13.	Open Diapason	8 feet	56 „
14.	Stopped Diapason.....	8 „ tone	56 „
15.	Salcional	8 „	44 „
16.	Voix Céleste	8 „	44 „
17.	Principal.....	4 „	56 „
18.	Harmonic Piccolo.....	2 „	56 „
19.	Mixture—three ranks	various	168 „
20.	Oboe.....	8 feet	56 „
21.	Cornopean	8 „	56 „

CHOIR ORGAN—CC TO G.

22.	Lieblich Gedackt, Treble	8 feet tone	56 pipes.
23.	Ditto ditto Bass	8 „ „	56 „
24.	Dulciana	8 feet	44 „

25.	Gamba	8 feet	44 pipes.
26.	Flute.....	4 „	56 „
27.	Viola.....	4 „	56 „
28.	Flageolet	2 „	56 „
29.	Cremona	8 feet	44 „

PEDAL ORGAN—CCC TO F.

30.	Grand Open Diapason.....	16 feet	30 pipes.
31.	Bourdon	16 feet tone	30 „
32.	Violincello	8 „	30 „

COUPLERS.

- 33. Swell to Great Unison.
- 34. Ditto ditto Super Octave.
- 35. Ditto ditto Sub-Octave.
- 36. Choir to Great.
- 37. Swell to Choir.
- 38. Great to Pedals.
- 39. Swell to Pedals.
- 40. Choir to Pedals.

Four Composition Pedals to Great.

Two „ „ Swell.

Total, 40 Stops and 1,810 Pipes.





CHAPTER IX.

“Not many lives but only one have we—
 Frail, fleeting man !
How sacred should that one life ever be—
 That narrow span !
Day after day filled up with blessed toil ;
Hour after hour still bringing in fresh spoil !”

IN looking back upon the past, mournful thoughts come over us as remembrances of those who have travelled with us on life's journey start up, and then we see how large a proportion has gone to that “bourne from whence no traveller e'er returns.” Others have gone away from us to distant places, and these changes, in this changing world, are continually going on. Fifty years of life give painful opportunity for noting life's vicissitudes, and the history of any institution, especially of a place of worship, during such a period of time reveals also how people come and go from the “place of the holy” with

almost ceaseless march. The progress of society makes it, as it would seem, inevitable that there should be disruptions and separations, and instead of the closer blending of the classes, and rich and poor meeting together in God's house, and in the various walks of life, we see the wider separation going on, and awakening in thoughtful people serious musings. For the last thirty years the congregation at Irwell Street has been a very fluctuating one, the tendency being that those who could afford it should go into the suburbs to live, for the benefit of purer air and more agreeable associations. This may be all very well for those who go, but it is not so well for those who have to remain. And yet it is remarkable that in the classes remaining in the towns there is vitality and energy enough, when brought under direct Christian influence, to make up for serious loss, and to maintain Christian enterprise. At Irwell Street it has been our good fortune all through our history immediately to fill up the gaps made by death or departure, and so present continuously an unbroken front. For all who have in later years worshipped in the Chapel, and rendered good service, we would record our grateful remembrance. The names of a few of these will be fresh in the memories of those who still remain as "household words." We mention the honoured names of Meek, Garstang, Atkinson, Johnson, Bell, Somerset, Norman, Clegg, Lowndes, Lomas, Bowen, Roberts, Owen, Peacock, Maguire, Renshaw, Glover,

Robinson, Armstrong, Beresford, Beardmore, Webster ; and pray that all of these now living may have God's holy peace ever with them, and the "blessing that maketh rich" their heritage and joy.

We have already stated that the first Ministers appointed to the Irwell Street Circuit were the Revs. Isaac Turton, George B. Macdonald, and John Maclean. Those following, of whom we have any record, are noted in chronological order. The Revs. Jabez Bunting, D.D., Alexander Bell, Robert Newton, D.D. ; E. Grindrod, James Methley, Thomas Dickin, Henry D. Lowe, T. H. Walker, W. B. Stevenson, Thos. Nightingale, W. Vevers, J. J. Bates, Thos. Capp, John Vanes, Richard Ray, John Kirk, William Fox, W. H. Taylor, Edward Jones, George Taylor, William Illingworth, G. T. Perks, Dr. James Stinson, A. Mc.Caulay, Wm. Devonport, J. G. Wilson, John Clulow, John Bedford, Luke Tyerman, J. H. Rigg, D.D. ; John Rhodes, James Grose, L. H. Wiseman, G. O. Bate, Robert Balshaw, W. W. Stamp, D.D. ; George Curnock, W. O. Simpson, Samuel Romilly Hall, Joseph Heaton, George Fletcher, James Daniel, G. B. Mellor, R. Eardley, J. D. Brash, W. E. Codling, Jas. Chalmers, M.A. ; William Hirst, N. Curnock, D. C. Ingram, J. Bransom, Walter Vercoe, William Gooderidge, and R. Bentley.

Seven of these Ministers have held the distinguished office of President of the Conference, others have been

remarkable for their scholarship and literary ability; all have been sound divines and able Ministers of the New Testament. We need thank God that a succession of faithful men has been sent to minister to us the word of life, and build up our Church on its most holy faith.

I now close this short history in the words of the writer of the book of the Maccabees : " And here I make an end : and if I have done well, and as is fitting the story, it is that which I desired ; but if slenderly and meanly, it is that which I could attain unto."

